

Incipit speculum vite xpi.

A the begynnynge of this p[er]emy of the boke that is clepyd
the myrrour of the blessed lyfe of Iesu cryst. The first part for
the monday. a deuoute medytacyon of the greate counsell in

heuen for the restorynge of man and his saluacyon. Capitulu p[ri]mu.

Of the maner of lyuynge of the blessed virgyn mary. Cap[itu]l[us] sc[ilicet] 3.

Of the incarnacō of Iesu/ and the feest of the annūcyacō/ and of
the gretynge Aue maria. Cap[itu]l[us] ii.

Howe our lady went to Elysabeth/ & mekely gretyd hir. Cap[itu]l[us] iiii.

Howe Joseph thought to leue pryuely our lady saynt mary. Ca. v.

Of the natyryte of our lord Iesu cryst. Ca. vi.

Of the circumcyssion of our lord Iesu. Ca. vii.

Of the Epyphanye that is open shewynge of our lord Iesu cryst
Capitulum. octauum.

Of the purgificacyon of our blessed lady saynt mary. Cap[itu]l[us] ix.

The scde part for the tuesday.

Of the fleyng of our lord Iesu into Egypt. Ca. x.

Of the turnynge ageyne of our lord Iesu fro Egypt. Cap[itu]l[us] xi.

Howe the chylde Iesus was left alone in Jerusalem. Ca. xii.

What maner of lyuynge our lord Iesus had/ and what he dyd fro the
tyme that he was twelue yere olde/ vnto the begynnynge of hys xxx.
yere. Capitulu. xiii.

Of the bapty[m] of our lord/ and the wey therto Cap[itu]l[us] xiiii.

The thirde part for the wednesday.

Of the fastynge of our lord Iesu/ and his temptacions i desert. Ca. xv.

Howe our lord Iesus beganne to teche/ and gadred discyples. Ca. xvi.

Of the myracle done at the bydale of water turned ito wyne. Ca. xvii.

Of the excellent sermon of our lord Iesu in the hylk. Cap[itu]l[us] xviii.

Of the seruau[n]t of Centurio/ and the son of the lytel kynge helyd of
our lord Iesu. Cap[itu]l[us] xix.

Of the palatyke man layde do wne in hys bedde/ and helyd of our lord
Iesu. Ca. xx.

Howe that Martha was helyd of hir sykenesse by touchynge of the
hemme of our lordes clothyng. Cap[itu]l[us] xxi.

Of the conuersyon of Mary maudeleyn. Cap[itu]l[us] xxii.

Of the spekyng of our lord Iesus wyth the woman Samarytane
at the pytte of water. Cap[itu]l[us] xxiii.

Howe the discyples of Iesu plucked the crys of corne and ete it for hū
ger vpon the Sabot day. Ca. xxiiii.

The fourth part for the thursday

Of the fedynge of the greate people wyth brede multiplyed. Ca. xxv.

Of the fleyng of our lord Iesus/ whan the people wolde haue made
hym their kynge. Ca. xxvi.

Of the prayer of our lord Iesu cryst in the hylk. Ca. xxvii.

Howe the pharysees and other toke occasyon of sclaunder of the woꝝ

[Tabula]

dys and the dedys of Iesu. Cap. xxviii.
 Of the special rewarde of our lorde Iesu behote al tho that forlake the
 worlde for his loue. Cap. xxix.
 Of the transfiguracō of our lorde Iesu in the hyl Cap. xxx.
 Of the seke men helyd at the water in Iherusalem clepyd Probatica
 piscina. Cap. xxxi.
 Howe our lorde Iesu droue oute of the temple the byars & the sellars &
 al other that occupied ayenst his lawe. Cap. xxxii.
 Of the receyvinge of our lorde Iesu by the two systers Martha / and
 Mary / and the two maners of lyuynge: that ben actyfe and contem-
 platyf in holy churche. Cap. xxxiii.
 Of the reysynge of Lazar and other two dede bodyes. Cap. xxxiiii.
 Howe the Jewys toke their counsel / and conspyred ageynste Iesu to
 put hym to dethe. Capim. xxxv.
 Howe our lorde Iesu cam into Betany the saterday before palmon-
 day and of the souper made to hym there. Capim. xxxvi.
 Howe Iesu cam to Iherusalem vpon palmonday. Capim. xxxvii.
 What our lorde Ihesu dyd from palmonday vnto the thursday next
 ensuyng. Capim. xxxviii.
 Of that worthy souper that our lorde Ihesu made the nyght before
 his passō: & of the noble cyrcūstaunces that befel therwith. Ca. xxxix.

[The fyrst parte for the fryday]

Of the passyon of our lorde Iesu cryste and fyrst of his prayer: & tas-
 kyng at mateyne tyme. Capim. xi.
 Of the bynginge of our lorde Iesu before pylate at prymer. Cap. xli.
 Howe our lorde Iesu was damned to the deth of the crosse about thre
 of the day. Chpm. xlii.
 Of the crucifyenge of our lorde Iesu at the syxt hour. Ca. xliii.
 Howe our lorde Iesus yelded vp the spyryte at none. Ca. xliiii.
 Of tho thynges that befelle after the deth of our lorde Iesus and after
 the none. Capim. xlv.
 Of the takynge doʷne of our lorde Iesus body fro the crosse at euens-
 songtyme. Capim. xlvi.
 Of the buryenge of our lorde Iesu at complyn tyme. Ca. xlvii.
 What was done of our lady / and other after the buryenge of our lorde
 Iesu. Cap. xlviii.

[The syxt parte of the saterday]

What our lady & other wyth hyr dyd vpo the saterday. Ca. xlix.

[The seuenthe parte for the sonday]

Of the glorious resurrectyon of our lorde Iesu Chryste. and of the
 fyrste apperynge to his blyssed moder Mary as it may be resonablye
 trowed. Capim. l.

¶ Tabula.

Howe that maudeleyn and other maryes came to the graue.	Cap. li.
Howe our lord apperyd to maudeleyn.	Cap. lii.
Howe our lord iesus aperyd to the thre maryes.	Cap. liii.
Howe our lord aperyd to Peter.	Cap. liiii.
Of the comynge ageyne of our lord to the faders/ and of their ioyful songe.	Cap. lv.
Howe our lord iesu aperyd to the two discyples goynge to the castel of Emaus.	Cap. lvi.
Howe our lord Iesus aperyd to his discyples that were reclusyd for dyede on the selfe day of his resurrection.	Ca. lvii.
Howe our lord iesus aperyd the eight day after to his discyples Thomas present.	Cap. lviii.
Howe our lord iesus apereyd to the discyples in Galylee.	Cap. lix.
Howe our lord aperyd to the discyples at the see Tyberiadis.	ca. lx.
Of al the aperynges of our lord iesu in general.	Cap. lxi.
Of the assencion of our lord iesu.	Ca. lxii.
Of the sendynge downe/ and the comynge of the holy goost.	Ca. lxiii.
Of that excellent and moost worthy sacrament of cristys blessed body	
Capitulum.	Ca. lxiiii.

¶ Explicunt Capitula.

Sequitur prohemium

Atende lector huius libri, prout sequitur in anglico scriptis q̄ vbi
 cūq; in margine ponitur littera **P.** verba sunt translatoris / siue
 cōpilatoris in anglicis: p̄ter illa que inseruntur in libro scriptis sc̄b;
 cōmunem opinione a venerabili doctore Bonaventure in latino de me
 ditacione vite Iesu cristi. Et quando peruenitur ad processum / et ver
 ba eiuꝝdem doctoris inseritur in margine littera **B.** prout legenti / siue
 intuenti istum librum speculi vite cristi luade poterit apparere.



communicandum decreuit & mandauit ad fidelium edificatione & hereticorum siue tollardorum confutationem.

Quoniam scripta sunt ad nostram doctrinam scripta sunt ut per patientiam & consolationem scripturarum spem habeamus. Ad Romanos. xv. These be the wordes of the great doctour and holy apostle saynt Poule: consideringe that the gostly lyuinge of al crysten creatures in this worlde stonderth specyally in hope of the blyss and lyfe that is to come in another worlde. And for asmoche as two thynges pryncipally nouryshe and strength this hope in man/that is paciens in hert and ensauple of vertues/ and gode lyuinge of holye men wyrtten in bokes and souereynlye the wordes and the dedes wyrtten of our lord Jesu very god and man for the tyme of his bodely liuing here in erthe. therfore to strength vs and confort vs in his hope spekethe the Apostle the wordes asoforsayde: to this entent saynge that al thynges that ar wyrtten generallly in holy church: & specyally of our lord Jesu cryste they be wyrtten for our lernynge: that by paciens and confort of holy scripatures we may haue hope: that is to say of the lyfe & blyss that is to come in another worlde. Hereto acorpyng spekethe Saynt al. Ten thus. God des sonne toke mankynde/ and in hym he suffred that longed to man/ and was made medycyne of man/ and this medycine is so moche that it may nat be thought. for there is no pyde but it may be heled thughe the mekenesse of goddes son Ther is no couetyse but that it may be heled thughe his pouerte. No wyathe but that it may be heled thughe his patience. No malice but that it may be heled thughe his charyte. And mo: couer there is no synne of wyckednesse/ but

Memorandum qd circa annum domini millesimu quadragesimum decimum originalis copia huius libri: scilicet Speculi vite christi. in anglie presentebat london p copiatorem eiusdem. p. reuerendissimo in xpo patri & domino domino thome Arundel. Cantuariensi archiepiscopo ad inspiciendum & debite examinandum antequam fuerat libere comunicata.

Qui post inspectionem eiusdem per dies aliquot retradens ipsu librum memorato eiusdem proprie vocis oraculo in singulis commendauit & approbauit/ necnon & auctoritate sua metropolitana utpote Catholice publice

that it shal want it and be kepte fro it: the whych beholdeth inwardly
& loueth & foloweth the wordes and the dedes of man i whome god-
des son gaue hymselfe to vs i ensauple of gode lyuige wherfore now
both men and wymen euery age and euery dygnyte of this worlde is
styrred to hope of euerlastyng lyfe/ and for this hope & to this entet wy-
the holy wryt. Also ben wryten dyuers bokes of holy men: nat onely
to clerkes in laten/ but also in englyshe to leude men and wymen and
them that ben of symple vnderstandyng. amonge the which ar wry-
ten deuout medytacions of crystes lyfe moze plainly in certeyne party-
es than is expresse in the gospel of the four Euangelystes. And as it
is sayde the deuout man and worthy clerke Bonauecture wrote them
to a religious woman i laten/ the whyche scripture and wrytunge for
the fructuous mater therof sterynge specially for the loue of Jesu crist
and also for the pleyne sentence to comon vnderstandyng semeth amon-
ge other souerelyne edyfyng to symple creatures. the whych as chyl-
dren haue nede to be fed wyth the mylke of lyght doctryne. & nat wy-
the sad mete of great clergy and hyghe contēplacyon. wherfore at the
instaunce & prayer of some deuout soules to the edyfycation of such men
and wymen is this day drawyng out of the forsayde boke wryten i
englyshe: wyth moze put to in certeyne parties and also wythdrawy-
ng of dyuers auctorytes & maters as it semeth to the wryter herof
mozte spedefulle: and edyfyng to them that be of symple vnderstan-
dyng. To the whyche symple soules as saynt barnarde saythe contē-
placyon of the manhode of cryst is moze lykige moze spedeful and mo-
re lyker than is hyghe contemplacyon of the godhede And therfore to
them is principally to be set in mynde the ymage of crystes incarnacio
passyon and resurreccyon. so that a symple perion can nat thynke but
bodys and bodely thynges may haue some acor dyng to his affecty-
on: wherwyth he may fede and styre his deuocyon. wherfore it is to vnder-
stonde at the begynnyng as a pryncypalle and general rule of dy-
uerse ymagynacions that folow hereafter in this boke that the discrip-
tyng of speches or dedes of god in heuen and aungels or other gostely
substaunces ben only wryten i this maner: to this entent: that is to say
as deuout ymagynacions and lykenesses steryng siple soules to the
loue of god and desyre of heuently thynges. for as saynt gregory saith
Therfore is the kyngdome of heuen lykened to crthly thynges that by
tho thynges that ben vylible and that man kyndely knoweth he be sti-
red and rauylled to loue and desyre gostly inuylsible thynges that he
kyndely knoweth nat. Also saynt Iohn sayth that al thofe thynges
that Jesu dyd be nat wryten in the gospels. wherfore we may by the
ryng of deuocyon ymagyne and thynke dyuers wordes and dedes
of hym and other that we fynde nat wryten so that it be nat agaynst
the byleue: as saynt gregorye and other doctours saythe that boole
wryt may be expownded and vnderstonde in dyuerse maners: and to

Nota pro sa-
no intellectu
huius libri.

Gregorius in
Omelia Sis-
mule est reg.
cc. th.

Nota bene.

Prohemium lib. 1.

dyuers purposes so that it be nat agaynst the byleue of gode maneres. And so what tyme and in what place in this boke is writte that thus hyd or thus spake oure lord Ihesus: or other that ben spoken of/ and it may nat be proued by holy wyte or ground yd in expresse sainges of holy doctoures it shall be taken none other wyse/thanne as a deuoute meditacyon that it myght so be spoken or done And so for as moch as in the booke be conteyned dyuers ymaginacions of crystes lyfe: The which lyfe fro the begynnyng vnto the endinge euer blessed and with out synne passyng al the lyues of all other sayntes as for a synnguler prerogatyue may worthly be cleped the blessed lyfe of Ihesu Cryste. The which also for bycause it may nat be fully descryued: as the lyues of other sayntes: but in a maner of lyknesse as the ymage of mannys face is shewed in the myrroure. Therfore as for a pertainent name to this boke it may skyllfully be cleped the myrroure of the blessed lyf of Ihesu Cryst. Furthermore for too speke of the profytable and good mater of this boke the forsayde clerke Bonauenture spekynge vnto the woman also sayd in his prophemy begynnyth in this maner sentence. Bonauenture Incipit



Amonge all o-
ther vertuous
commendyn-
gis of the holy
virgyn saynte
Ceilyce it is
wrytten that she bare alwayes
the gospel of hyd in hir brest y^e
may be vnderston de that of the
blyssed lyfe of our lord Iesu cri-
ste wrytten in the gospel he cha-
se certeyne partyes moste deuou-
te in the whiche she sette hir me-
dytacion and hir thought night
and day with a clene and a holy
herte/and whan she had so ful-
ly al the maner of his lyfe ouer-
gone she beganne agayne/ And
soo wyth a lykynge and swete

taste goostely she wynged in that maner the gospel of cryste Iesu. She
set and bare it euer in the pteite of hir brest. In the same maner I cou-
sell that thou doo. For amonge al goostely exercyses. I byleue that
thys is moste necessarye ande moost profytable/and that may byynge
the to the hyghest degre of gode lyuynge that standeth specially in paz-
ficht dispysynge of the worlde paypente sufferynge of aduersytees and
encreas and gettynge of vertues.

Prohemium.

forsooth thou shalt neuer synde where man may so perfyghtly be taught fyrst to stable his hert agaynst vanytees: and deceivable lykynge of the worlde. also to strength hym amonge tribulacions and aduersytees and forther more to be kept fro vyces and to gete vertues as in the blyssed lyfe of our lord Iesu cryste the whyche was euer wythout default mooste perfyte. fyrst I say that by medytacyon and costomably of the lyfe of Iesu cryste stableth the soule and the herte agaynst vanytees and dyceyuable lykynge of the worlde. This is the wode openly in the blyssed byrgyn Cecylle before named: whan she fylled so fully hyr hert of the lyfe of Iesu cryste. that the vanytees of the worlde coude nat entre in hyr: for i al the pope of weddinge where to many vanytees ben vled. whan the organs blewe & songe he let hyr hert stably in god saynge and praynge. Lorde be my hert and my body cleane and nat deyled so that I be nat confounded. Also as to the seconde: wherof haue martyrs they strength against dyuerse tourmentes but as saynt Barnarde sayth in that they let al theyr deuocyon in the passyon and woundes of cryste. for what tyme the martyr stondeth wyth the al the body to rent neuerthelesse he is glad and ioyfulle in alle his peyne: where trowest thou is than his soule and his hert sochly in the woundes of Iesu: the woundes nat closed but open and wyde to entre in: or elles he shulde fele the harde peyne and myght nat bere the peyne and the sorowe but sone fayle and denye god. And nat onely martyrs but also confessours and byrgyns: & al that lyue ryght wysely despyse the worlde: in many tribulacions infirmytees and dedys of penaunce both keepynge pacyence. And also moreouer herewith ben ioyful and glad in soule as we may se alway. and why so: but for theyr hertes ben more properly in crystes body by deuout medytacyons of his blyssed lyfe than i theyr owne bodies. & to the thyrde poynt that it kepeth fro vyces and is disposed soueraynly to getyng of vertues proueth wel in that prefectyon of al vertues the whyche is founde in crystes lyfe. for where shalt thou fynde so open ensauple & doctrine of souerayne charyte of perfyte pouerte/ of profounde mekenesse of pacyens and of other vertues. as in the blyssed lyfe of our lord Iesu cryste. Herfor sayth saynt Barnarde that he trauaylth in veyne about the getyng of vertues who so hopeth to fynde them any where but in the lord of vertues. whose lyfe is the myrrour of temperaunce and al other vertues. To here great confort and gostely profyte in deuout contemplyacyon of crystes blyssed body. wherfore yf that thou couetest to fele truly the frute of this boke: thou must wyth all thy thought & al thy entent in that maner make the in thy soule present vnto the thynges the whych be here writen sayde or done of the lyfe of our blessed lord and sauour cryste Iesu. And that beselye lykynge and abydynge as thou herddest hym speke wyth thy bodely eris or sawe theyn properly wyth thyn yen done before the puttyng as

Primum

Secundum.

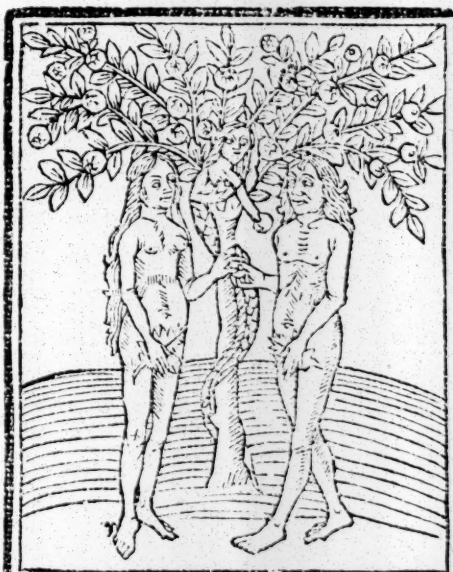
Tertium.

Prohemium.

Way for the tyme and leuyng al other occupacyons and besynes/and though it so be that the begynnynge of the mater of thys boke that is the blyssed lyfe of Jesu cryste be at his Incarnacion. Neuerthelesse we may first deuoutly Imagyn and thinke som thinges done byfore touchynge god and al his aungelles in heuen and ancist the blyssed virgin oure lady saynt mary here in kythe of the whiche is to begynne. And for as moche as this boke is deuoyded and departed in scuen partes after scuen dayes of the weke: cuery day one parte or some therof for too be had contemplacyon of them that haue therto desyre and deuocyon. Therfore at the munday as the fyrst day of the weke begynneth thys goostly werke. Ilynge fyrst of the deuout instaunce and desyre of holy aungelles in heuen for mannys restorynge and his saluacyon to styre manne amonge al other that day speccyally for to woosship them. Also nat only the mater of this boke is pertynent and profytable to be had in contēplacion. The forsayd day is to them that wyl and may but al so it long. th to the tyme of the yere: as in aduent to rede and deuoutly haue in mynde fro the begynnynge vnto the Natyvyte of our Lorde Ihesus. And therfore after in that holy feste of Cristinas and so forthe of other maters: as holy church maketh mencyon of them in tyme of the yere. And amonge al other who lo redeth or hereth this boke felynge any goostly wekenesse or grace there thugh: pray ye for charyte speccyally for the auctoure/and the dyatler out therof as it is wrytten here in Englyshe to the profyt of the symple and deuout soules as it was sayde before. Thus endeth the prohemye/and after foloweth the contemplacyon for Munday in the fyrst partye and the fyrst chaptre.

..

CA deuout meditaciō of the grete counseyle in heuen for the restoring of man and his saluacyon. Capitulum primum. Et prima pars.



After the tyme that Man was cryed out of the hygge Cyte of heuen by the ryght wise dome of almyghty god so vercine king therof for his trespas and his synne and so wretchedly lay in pryson/ And was holde in the bodes of the tyraunt the deuylle of hel that none myght come agayne to that blessed Cyte the space of fyue thousand yere and more: Al the blessed spirites of heuen desyringe the restorunge of theyre company that was falle downe with Lucifer had great compassyon of so longe myschyc of man/ that was made to theyre restorunge/ And prayed often for his restorunge

But specially and wyth more instance whan the tyme of grace was come/ what tyme as we may deuoutly ymagyne: alle the blessed company of aungels gadzed togeder wyth one wyll and souereyne deuocyon felle downe prostrate before the trone of almyghty god kynge of heuen. And Gabryel to whome/ as saynt Barnarde saythe/ was made specially reuelacyon of crystes incarnacyon: i theyre owne name salde in this maner. Almyghty lord it lyked your hygge maileste of youre endeles goodenes. to make of nought that noble and resonable creature man for our confort and our goodenes that of hym shuldebe made the restorunge of our falle company Lucifer and his felawes that fel downe from vs by apostasye: so that he shulde dwell here in this blessed plase wyth vs: louyng and worlhyppynge you wythouten cede But lo gode lord notte alle they peryllhe and none is saued and in so many thousande yere passed we se none of theym al here: our enemyes haue the victoie and of them our partye is nat restored: but the pryson of hell contynnelly fylled: wherto lord be they bozne to gret myschyc. for though it be doone after your ryght wysnes: neuertheles lord it is now tyme of mercy: Haue in mynde that ye made them: after your owne lykenesse. and though theyre forsaders foulshly and wretchedlye hathe bzaken your commaundement. neuerthelesse your mercy is aboue al thyng. wherfore theyre iyen be set vpon you as the seruauntes on the lordes handes/ tyl ye haue mercy & helpe them with a spedeful and feythfull remedye.

P. B.

Prefatio gas
byelis.

CSequitur de de cōtencione inter misericordiam & veritatē.

Barnard. in
ser. de annu-
ciatione.



Nūquid ines-
ternū proci-
et deus.

Miserico:di-
a.
Mia eius su-
per oia opera

Miserico:di-
a domini ple-
na est terra.

Veritas.
Principium
verborum tu-
orum veritas.

Iusticia.

Here wyth beganne a ma-
ner of alteracion & dispus-
tacion bytwene the foure kyns
ges doughters. That is to say/
Mercy/ & Sothfastnes/ Peas
& Ryghtwysnes. Of the whye
che foure mercy and peas acoz
dyng to the aungels prayer as
foresayde were fauorable vnto
uannys restoringe. But the o-
ther two systers Sothfastnesse
and Ryghwysnesse ageyne say-
de. As saynt Barnarde by des-
uout medytacyon makethe he-
reof a proces sayre & longe. but
to take therof shortly: as to our
purpos at this tyme somwhat
in other maner and oher wo-
des we may ymagyn & thynke

th^o. fyrst Mercy & Peas knelynge tofore ther fader kynge of heuē by
the prophetys wordes dauid sayde thus. Lorde shalt thou cast away
fro the man wythout ende/or hast thou forgotten to doo mercy. & this
they rcherced oft. Than sayde our lorde late call forth your other two
systers: the which ye se redy ayenst you. and late vs se also what they
wol say herto. and they were clepyd and cam al togeder. Mercy begā
and sayde in this wyse. My fader of mercy it was your wyl euer wi-
thoute ende amonge your other doughters my sisters to gyue me that
prerogatyfe aboue other werkys nat only I shulde reigne here wyth
you in heuen: but also that the erthe shulde be replenysshed wyth me
vnto so moch vertue: that who so wolde truly and besily aske my hel-
pe in any myscheif or nede: he shulde wythoute fayle fynde your loco-
and helpe thorughe the medyacion of me. But now lo my dere fader
that worthy party of erthe and your noble creature man in his great
wretchednes and myscheif and longe tyme lyinge: cryeth contynual-
ly and asketh after my helpe: now tyme is come: in the whiche but if
ye helpe hym/ and saue hym I lese my name. Herageynst that other
syster Sothfastnes laide/ ye knowe wel my fader sothfast god that I
am begynnynge of your wordes/ & after ye made man i so great wo-
thynesse that ye weddyd me to hym in that condycion that what tyme
me he breke your heest: he and al that come of hym shulde lese ther bles-
syd lyfe/ and be dampned and put to deth. wherfore he forsoke me and
betoke hym to your enmy and myne: the fader of lesynge: wytnes my
syster Ryghtwysnes I peryshe and lese my name: but he haue dethe
that he hathe deserued. Channe spake Ryghtwysnes. Ryghtwys loz

De thou haste made me gouernour of thy dome lastyng wythout ende and my syster trouthe techar of thy lawe: and al if it so be that our syster mercy be stered wyth pyte for mannes saluacyon: neuerthelesse in that she wolde saue hym that hathe so greatly forfeted ageynst you & vs also wythout due satisfactyon. she wolde destroy vs both hyr syster: that is to say trouthe and ryght wysnesse: and fordoon our name. Here wyth the fourthe suster cam forth that is to say Peas: and syster soberlye blamyng hyr syster for theyr contraryous wordes & theyr stryfe sayde to theym thus. Knowe ye nat wel syster that our fader hathe ordeyned and made his place onely there as I am. and I may nat abyde ne dwel there as is stryfe and dyscencyon & is nat semelye but fully ageynst kynde to be amonge vertues: wherfore but ye seas of stryfe & be acordeb. I must forsake you and my fader also. Lo her: is a great contrauersy bytwene these four daughters of our lord and so great reasons that it was nat scne howe that i mannes saluacio mercy/sothfastnesse/peas and rhyght wysnesse/myght fully be kepte & acordeb. Than bad the fader of heuen that for asmoche that he had comyt ted and gyuen al his dome to his dere sonne souereigne wysdome kynge cuerlastyge wth hym i one godhede: that these.iiii. daughters shulde go to hym to determyne this questiō & gyue a dome therō & thā the kynges souerayne wysdome wrote the sētece & the dome i this maner: & toke it to his chaunceler Reason to rede it in his name/ saynge in these wordes. this daughter. Sothfastnesse saith that she peryssheth & leseth hyr name/ but man haue deth that he hath deserued & wth hyr acordebth ryght wysnesse: & on that other syde mercy saith that she peryssheth & leseth hyr name/ but man haue mercy and be saued & wth hyr acordebth hyr fourthe suster peas. wherfore to acorde al these toged and for a fynal dome in this mater let be made a goode dethe of man: so that one be founde wythout synne that may and wyl innocentlye and for charyte suffer deth for man & than haue they al that they aske for than may nat deth lenger holde hym that is wythout syn or trespasse. And so he shal perse hym: makynge in hym an hole and a way thurgh the whych man may passe and be saued. In this sētece & dome al the court laudyng & comendinge the souerayne wysdome assented welle therto. But forthermore they asked amonge themselves wher that one myght be founde that shulde fulfyl and do this dede of charyte. and than mercy toke wth hyr reason and sought amonge al the orders of aungels in heuen to se whether any of them were able to do this dede: but therewas none.

Justicia tua
iusticia fratris
tuus: & lex tua
veritas.

Pater

Pater omne
iudicium des
dit filio.

Judicium re
gis.

Domine i ce
lo iudicioru
dia tua.



Non e q faci
at bonu: non
eulqz aduñ

Homines et
lumenta sal
uabis domi
ne.

Ratto. Inca:
nationis filij
dei.

fynde that one that they desyred. Than sayde peas. Wote ye nat well that the prophete: that sayde there is none founde that may do goode Afterwarde he put to more/and sayth tyl it cometh to one. Thys one man may be he that gaue the sentence aforseyde of mannys saluacyon. Wherfore pray we hym that he wol helpe and fulfill it in dede. For to hym spekethe the prophete in the psalme aforseyde: saynge, Lorde thou shalt saue man and bestys after thy great mercy. But than was a questyon amonge the systers comytted to reason: for to determyne whiche persone of thre/ the fader/son/and the holy goost. one god shulde become man/and do this merciful dede. Channe sayde reason that for as moche as the persone of the fader is properly dyledful & myghty The persone of the son al wyse and wytty/ And the persone of the holy goost most benygne and goodly. The seconde persone semeth most conuenient: as to the ful accorde of the forsayde systers to the skylful remedy of man. and to the moost resonable victory of the enemy. For as touchynge the first. If the first persone of the fader shulde doo thys dede: for his drede and mercy: & peas myght somwhat haue hym suspect: as nat fully fauourable to theym. and so on that other syde: for the souerayne benygnyte and goodnesse of the holy goost. Trouthe/ & Ryght wysnes myght drede: nat of full satisfaction: but to moch mercy. Wherfore as a gode mene cūen to bothe partyes. The persone of the son is moost conuenient to perfourme this dede thorough his souerayn wyt and wysdome. Also it semeth moost skylful remedy to man: for as moche as man forfetyd by vnwyte & foly that satisfaction be made for hym by sothfast wysdom: that is the son: so that he fell vnto derthe

Also sothfastnesse sought fro heuen vnto the cloudys beneth whether there were any creature that myght pfourme it/ and they were all vnable. Ryght wysnesse went downe to erthe amonge the hyghe hyllis/ and into the depe pytte of hell/ whe ther there was any man that myght take this goode and innocent deth/ But there was no ne founde clene of synne/ no nat the chyld of one dayes byrthe/ & so she went vp to hir systers tellynge that men had forfetyd & were vnable. & there was no that myght do that gode dede. Wherfore they were al ful sozry/ and heuy that they myght nat

by the falce worde of the fende. that he ryse ageyne too lyfe by the true worde of god. And for mosse reſonable victory of the ennemy it is ſkilful that as he conquerd man by wycked ſleyght and falſe wyſedome ſo he be ouercome & baynquyſhed by gode ſleyght & true wyſdome & Whan realſo had ſayde this verdyte the fader ſaide it was his wyll it ſhulde be ſo: The ſon gaue his aſſent therto/ and the holy gooſte ſayde he wolde worke therto alſo. And than fel downe al the ſpyrytes of heuen and ſouereynly thanked the holy trynyte. The four ſyſters aforeſayde kyſſed and were made acoorde: and ſo was fulfilled that the prophet dauyd ſayde: Mercy and ſothfaſtneſſe met loucly togeder: Right wyſenelle and peas haue kyſſed. and thus was termyned and ended the great counel in heuen for the reſtoyrng of man and his ſaluacyō the whiche proceſſe ſhalbe take as in lykeneſſe: & onely as a maner of parable and deuout ymaginacyon ſterynge man to loue god ſouereinly for his great mercy to man and his endeſleſſe godeneſſe: Alſo to honour and worſhypp the aungels in heuen for theyre gode wyll to man and for his ſaluacyon hauynge cōtynual beſynelle/ and alſo to loue viſtues: and hate ſynne whyche brought man to ſo great wretchedneſſe: And this moche and in this maner maybe ſayde and thought by deuout contemplacyon of that that was done aboue in heuen before the incarnacyon of Ieſu. Nowe go we downe to erthe & thynke we howe it ſhode wyth his blyſſed moder Mary: and what was hyr lyuige here before the incarnacyon of Jeſu that ſolloweth here after.

Mia & veritas obuiauerunt ſibi iuſticia & par oſculata ſunt.

Of the maner of lyuynge of the blyſſed byrgyn mary. Capitulum ſecūdu.

AS it is wryten in the lyfe of our lady ſaynt mary/whanne ſhe was thre yere olde ſhe was offred vp in the temple of fader and moder: and there ſhe abode vnto the age of xii. yere and what ſhe did and howe ſhe lyued there durynge that tyme/ we may knowe by the reuelacyons made of hyr vnto a deuout woman/ the whych as men trowe was ſaynt Elizabeth. In the whych reuelacyons is conteyned amonge other that our lady tolde to the ſame woman/ and ſayde in this maner whan my fader and my moder left me in the temple I purpoſed and ſet ſtably in my hert to haue god to my fader and often tymes wyth great deuocyon I thought what I myght do to pleaſe ſo that it wolde pleaſe hym to ſende me his grace. And herewith I was taught and lerned the lawe of my loyde god: Of the whiche lawe of al the cōmādeinentes an byddyngeſ ſpccyally I kepte thre in my herte The fyrſt is thou ſhalt loue god wyth al thy hert wyth alle thy ſoule wyth al thy mynde and wythe alle thy myght wythout obliuyoun The ſeconde thou ſhalt loue thy neighbour as thy ſylfe. And the thyrde is thou ſhalt hate the deuyll. Theſe I kepte truly in hert and anone

Nota pſitus marie.

Triſa pcepta

Nota odiū i
inimicorum

Nota oratio
nem marie.

Nota. vii. pe
ccatōes marie

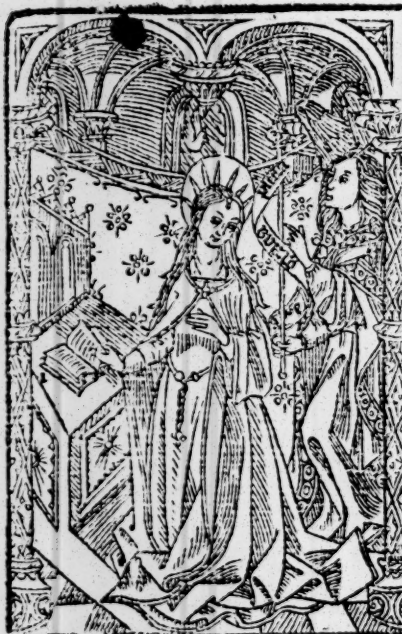
I concyued and toke al the vertues that ben conteyned in al theyme
For there may no soule haue vertue: but if it loue god with al the hert
For of this loue cometh al plente of grace. And after it is come it abe
deth nat in the soule: but it rennethe out as water. But it so be that he
hath his enemyes that is to saye: vices and synnes wherfore he that
wyl haue grace: and kepe it it behoueth that he dispose: and ordeine his
hert to loue and to hate as is besoy sayde and so I wyl that doo in ma
ner as I tyd: I rose vp alwaye at mydnight and wente forthe before
the aultere of the temple and therewithal so greate desyre and affectyon
as I coude & might I asked grace of almyghty god to kepe thoo thre
hestes and al other byddynges of the lawe and so standyng before the
aultere I made seuen petycions to god The whiche ben theie fyrst I
alked grace of god thurgh the whiche I myght fulfyl the beste of loue
that is to saye for to loue hym wyth al myn herte The secōd I asked
that I myght loue my neyghbour after his wyl: and his lykynge and
that he wolde make me to loue all that he loueth. The thyrde that he
wolde make me to hate and to eschewe al thyng that he hateth. The
fourth I asked mekenes pacyence: benygnyte & eternelle: and all other
vertues by the whiche I myght be gracious: and plesing too goddys
sight. The v. petycyon I made to god that he wolde lete me se the ry
me: In the whiche that blyssed mayden shulde be bozne that shuld co
deyue and bere goddys son & that he wolde kepe my tonge that I mys
ght prayse hir: myn crys that I myght here hir: myn eyen that I mys
ghte se hir my handes that I myghte serue hir: my fete that I myght
go to hir scruffyse and my knes with the which I myght honour and
worshyp goddis sonne in hir barme In the vi. I asked grace for to be
obeysaunt to the commaundementes of the byshoppe of the Temple.
And the seuenth petycyon I prayed to god to kepe al the people to his
seruyce & whan the forsayde crystes seruaunt had herde these wordes
she sayde agayne a swete lady were nat ye ful of grace and also full of
al vertues. And the blyssed mayden mary answered wete you welle
for certayne that I helde my silfe as gyley mosse abiect and unworthi
to the grace of god as you And morcouer wene ye daughter that alle
the grace that I had was without trauayle. Nay nat too But I do
tel you and do you to wete that I hadde no grace: gyft: nor vertue of
god wythoute greate trauayle continually prayer brennyng desyre
profounde deuocyon and wyth many terys and moche afflyccyon spe
kinge thynkinge and doyng alway as I coude and might that was
p'f'ng to god that is for to saye oute take the holy grace thaurgh the
whiche I was halowed in my moders wombe. fufthermore oure La
dy sayde wete you wel for certayne that there cometh no grace into
mannes soule but by prayer and by bodely afflyccyon And after that
we h'ue gyuen vnto god tho thynges that we may: though they be ly

Jerom.

tel and felw: than cometh he into the soule/ bynyngyng wyth hym soo
 great and hyghe gyftes of grace that it semeth to the soule that she fal
 leth in hyr selfe and leseth mynde and thynketh nat that euer she said
 or dyd any thyng pleasinge to god. and than she semeth in hyr owne
 syght moze foule and moze wretched than she was euer before. al this
 sentence is conteyned in the forsayde reuelacions. Also saynt Jerom
 wrytyng of hyr lyfe saythe in this maner. that the blisshed mayde ma
 ry ordeyned to hyr self this maner of rule in lyuyng that fro moztu
 de vnto the thynde of the day she gaue hyr al to prayers and fro threbu
 to the none she occupyed hyr bodely wyth wrytyng werke and at aff
 none she went nat fro prayers tyl the aungel of god cam and appered
 to hyr of whose hande she toke mete for hyr bodely sustenance: and so
 she profyted alway the better in hyr warke and in the loue of god and
 so it befel that she was founde in wakyng the fyrst: in the wysdome
 of goddes lawe mozte cunnyng: in mekenesse mozte lowe. in the son
 ge and in the psalmes of dauid mozte conuenient and semely In cha
 rtyte mozte gracyous. In cleunesse mozte cleue and in al maner of ver
 tue mozte perfyte. She was sadde and inuaryable so ferforth that she
 profyted eueryc day better & better: so that there was neuer none that
 euer sawe hyr or herde hyr wrothe. Al hyr speche was so fulle of grace
 that god was knowen by hyr tonge. She was continually dwellyn
 ge in prayer and in the loze of goddes lawe. And alway besy about
 hyr felawes that none of the pyne shulde tr. spase or synne in any wor
 de and that none shulde laughe dyslolutely & also that none of theym
 shulde offende other by pryde or any other wodge/ & euer wythout say
 lyng she blyssed Iesu. And lest perchaunce by any gretynge or pray
 syng she shulde be leited fro the louyng of god what tyme any man
 gret hyr/ she answered and saide deo gratias/ that is to say thanked be
 god: wherfore of hyr sprange fyrst: that what tyme holy men ben gre
 ted. they say agayne. Deo gratias. as she sayde. She was fedde of the
 mete that she toke of the aungels honde. And that mete that she toke
 of the bysshop of the temple/ she gaue it to pore pople. Euery day god
 des aungel spake with hyr as he shulde to his dere worthy syster or mo
 der so he serued and was obeylaunt to hyr: Thus moche sayth Jhe
 rom of hyr lyfe. forthermoze in hyr. xiiii. yere this blyssed mayde was
 wedded to Ioseph by reuelacyon of god & than went she home again
 into Nazareth as it is wryten by processe in the story of hyr natyuyte/
 But thus moche at this tyme suffyseth to haue in mynde/ and in con
 templaciō of those thynges: that fel before the incarnacyon the which
 who so wyll thynke and haue deuoutly i mynde/ & folowe vertuous
 ly in dede/ he shal fynde them full of gostely frute. Nowe come we to
 speke of the incarnacyon of our lord Iesu chryste.

¶ Of the incarnacyon of Iesu/ and the feste of the annūcyacion. and
 of the gretynge. Ave maria.

Petrus
Anueñ



Ous whanne the
time of plente and
grace was come:
In the which the
glorious hyghe fa

der in Trynpte ordeyned for to saue
mankynde that was perpetuelly dā
ned thzugh the greate syn of Adam
for the greate charyte that he had to
mankynde askynge hym his greate
and gloruous mercy: And also the
prayer and the Instaunces of alle
the holy and blessyd spirytes of heu
uen after that the blessyd virgyn ma
rye was wedded vnto Iosephe he
gone home to Nasareth the fader of
heuen called vnto hym the archaun
gel Gabryel/and sayde vnto hym in
thys manere. Goo ye vnto our dere
doughter, Mary the spouse of Ios

sephe the whiche is mooste dere vnto vs of al creatures in erth and saye
to hir: that my blessyd son hath couetyd hir shap and beaute and cho
se hir to his moder. And therfore praye hir that she receyue hym gladd
ly. for by hir I haue ordeyned the helthe and saluacyon of all mankynde
And also I wyl forgete and forgyue the wronge that hath be done
vnto me here befoze. Nowe take hede and ymagyn of goostely
thyng as it were bodely/and thynke in thy hert as thou were present
in the syght of that blessyd lord. With howe benygne and gladde sem
blaunce he speketh these wordes And also on that other syde howe Ga
bryel with a lykynge face and a gladde chere vpon his knees knelinge
And with drede bowynge reuerently receyuethe this messlage of his lor
de. And so anone Gabryel rysynge vp gladd and Iocounde toke his
flight fro the hygh heuen to erthe. And in a moiment he was in a man
nys lykenene before the virgyn marye that was in hir pryncy chaur
bre that tyme closed: And in hir prayers: or in hir medytacions para
uenture redynge the prophesye of I saye. touchynge of the incarnation
And yet also swyftly as he flewe his lord was come befoze. And the
re he fonde al the holy Trynpte or his messangete. For thou shalt vnder
stande that thys blessed incarnation was the hygh werke of al the
holy trynpte though it so be that only the persone of the sonne was in
carnate and bycome man. But nowe beware here that thou erze nat
in Imagynacyon of god and of the holy Trynpte: Supposynge that
these thre persones the fader/ the sonne/ and the holy gooste: been as
thre earthly men: that thou seest with thy bodely yen/ whiche ben thre

dyuers substauncys eche departed frome other soo that none of theym
 is other. May it is nat soo in thys goostely substaunce of the glozyous
 and holy trynyte. for thosame thre persones ben all of one substaun-
 ce/and al but one god/and yet is there none of these thre persons other.
 But yet may thou nat vnderstande by mannes reason/nor yet concey-
 ue with thy bodely wytte/Ande therfore I counsayle you for to take
 here a generall doctryne in thys mater now/for alwayes what tyme
 so euer thou herest or thynkest of the glozyous Trynyte or of the god-
 hede/or of goostely creatures as aungels or soules the which thou may-
 ste nat see in theyre owne proper kynde with thy bodely eye: ne withe
 thy bodely wytte fele them. Stody nat to ferre in that mater occupye
 nat thy witte therewith as thou woldest vnderstande it by bodely resō
 for it wyll nat be whyle we be in this boytous lyuyng here in erthe.
 And therfore whanne thou herest any suche thyng in bylcue that pas-
 seth thy kyndly reson. Thinke sothfastly that it is soth as holy churche
 techeth the ande goo no further. And soo thou shalt bylcue in this ma-
 ter of the Incarnacyon that the seconde persone in Trynyte Goddys
 sonne of heuen come in to the erthe/and toke flesshe ande blode of the
 blessyd virgyn mary: and bycame very manne: and yet was he neuer
 departed from the fader of heuen or the holy goost in his gret godhede
 but euer he was dwellynge styll wyth theym one very god in heuen.
 But now for to go to the purpos of the blessyd Incarnacyon before-
 sayde. Take hede and haue in thy mynde as thou were presente in the
 preuy chaumber of our glorious lady where the holy trinite is presēt
 with his very holy aungel Gabryel. O gode lord what holwe is that
 where such gestys ben: & such thinges be done. for though that the ho-
 ly Trinite is euer wherby presence of his godhede. Neuertheless thou
 mayste thinke and vnderstande that is there in more special maner by
 reason of this hygh werke of the Incarnacyon. Gabryell the whyche
 entred in to maryes chauber that was sperd fro men: but nat from aū-
 gelles. As saynt Bernard sayth knelyng with hy reuerence beganne
 his message in these wordes/and sayde A! heyle full of grace oure lord
 de is with the blessyd be thou in wymen or aboue alle other wymen.
 Marye thanne herynge thys message/and thys newe gretynge: that
 she neuer herde before that tyme was astonyed and also abashed and
 nothyng answered. But thought what gretynge thys myght be she
 was nat abashed nor troubled by any maner of vicious or any syn-
 full dystroublyng: ne agast of his soden presence. for she was wont to
 Aungellys presence/and also vnto the syghte of theyme. But as the
 Gospell sayth She was all astonyed of his worde that was a newe
 gretynge for he was neuer wonte so byfore to grete hit in that manere
 And for as moche as in that gretynge she sawe hit selfe commendyd:
 and prayled specially in thre greate thynges in that she was partlyrly
 meke she must nedys be abashed in that hygh gretynge. for she was

commended for by cause that she was so full of humilite and grace: & our lord Ihesu cryste was with hir ande that she was blessed aboue al other wyemen. And for as moche as the parfyght ande meke maye nat here his prayfynge without abashement and also shamefastnesse. Therefore she was abashed ande also ashyed with an honest shamefastnesse: and also with drede: for yet though she trowed well that the Aungell sayde sothe. Neuerthelesse she dred his worde: for as moche as they that ben parfyghtly meke haue that property that they rewarde natte theyre owne vertues. But rather take of theyr owne defeaute where thowghe they maye alwayes profyte vertuously holdynge in theym a greate vertue. A lytel and a lytel defeaute maketh sone a greate And soo as wyse ande ware as shamefaste ande dredfulle she helde hir peas and answered nat here mayst thou take Ensaumple of mary fyrst to loue solytarye prayers and departynge frome men: that thou mayste be worthy aungelles presence. And furthermore loze of wysdomme for to here or thou speke and also for to kepe scyence and for too loue lytell speche. For that is a ful greate and a full profitable vertue. for marie herde fyrste the aungell speke thys or she wolde answered ones agayne. And therfore is it one habouynable thyng and also a greate reppose vnto a mayden or a vyrgyn for to be a greate Angeler ande namely a relygyouse. furthermore after the Gospell yet the aungell beholdynge hir semblaunce and knowynge also the cause of hir abashement and drede: answered vnto hir thought and spake moze homely callinge hir by hir name: and sayde drede thou nat mary and be thou nat abashed or ashamed of the prayfynge that I haue grete the with: for so is the trouthe and nat only thou art ful of grace here in thy sylf: but also thou haste founde specyall grace of god: ande recouered grace for al mankynde. for the whiche lo thou shalt conceyue and bere a chyld: and thou shalt cal his name Ihesus That betokeneth sauour: for he shall saue from synne and also from dampnacyn on all hys people: that truly wyl beleue in hym. Here sayth saynte barnard god graunt that my lord Ihesus vouchesaue for too nombze me amonge his peple: so that he saue me fro synnes: for sothlye I dredde that many shewen them selfe as they were of his people the whiche he knoweth nat nor hathe nat as his people. And as I dredde he may saye to many that seme in his peple moze relygyous: and moze holier than an other This people worshipp me with lyppes but sothely theyr herte is full ferre fro me. But wylt thou knowe whether thou be of his people: or wylt thou be of his people. Do that oure lord Ihesus byddeth in the Gospell and the lawe and the prophetes: and also that he byddeth the by his ministres and be buron to his bycars that ben in the holy church thy soueraynes nat only gode and well lyuynge but also shrewissh and euyll of lyuynge. And so lerne of oure lord Ihesu for too be meke of hetite and buron and thanne shalt thou be one of blessed people.

But here nowe forthermore what the aungelle spekethe in praylynge of this blessed chylde Iesus. He shal be great nat i temporal lordshyp and worldly dygnite: for that he shal forsake/ but he shalle be gret god and man: great prophete in myracles workynge: great doctour i soth/ fastnes prechynge: and great conquerour in myghtely the deuyl ouercomynge. And so worthely he shalbe called the son of al they: hyghest lord god. The whyche shal grue hym the sct of Dauid his fader for he shal take mankynde & be borne in flesh by dyscent of his auctrye. And he shal reygne in the hous of Jacob euermore. and of his kyngedome shalbe none ende. Thys hous of Jacob is gostely our moder holy church: in the whyche Ihesus shalle reyn in true soules/ first ouercomynge synnes and the deuyl: here in erthe by grace abundantly gyuen vnto them/ and after in heuen by blyss wythouten ende. Here may thou say wythe saynt Barnarde desyrynge in the kyngdome of our lord Iesu cryste thus/ Come my lord Iesu & put away al sleaunders of synne fro thy realme that is my soule: so that thou may reigne therein as thou ought to do. for couetyse cometh and schalenge the his realme in me. Presumptyon couetyseth to be my lord: Pryde wolde be my quene. Lechery saythe he wyl reygne: Detraccyon enuy wrath and glotony stryue whyche of them shalle pryncypallye reygne in me: And I in as moche as I may agaynstonde theym. But thou my lord Iesu destroy them in thy vertue and take thou thy realme and thy kyngedome in me: for I haue no kynge but the Ihesu cryste my blessed lord and sauour of me and of al mankynde.

¶ And whan the aungell hadde tolde these condycions/ and the worthynesse of this blessed chylde Iesu crist vnto that mayde mary that was specially chosen to be his moder. Than he spake vnto the aungel nought dredynge of his wordes ne of hyr conceyunge ne knowlege/ ynge/ ne forsakynge the praylynge as forsayde of his salutacio & gretynge. But wyllynge to be more certyfyed playnly of that she dredde most/ that was that she shulde nat lese hyr maydenhede/ asked of the aungel the maner of hyr conceyunge in these wordes. Nowe and i what maner shal this be done sythe I knowe no man fleshly. And I haue made a vow to kepe me chaste to my lord god wythout fayle. and I shal neuer dele wythe man fleshly. And than the aungell answered and sayde vnto hyr. It shalle be done by the dyuine workynge of the holy gosse the whyche shal lyghten into the in a synguler maner/ and thynge his vertue that of al other is hyghest thou shalt conceyue sauage thy maydenhede and byrgynyte. And therfore that holy thynge that shal be borne of the shalle be named the sonne of god and in contrait. And forthermore hereof the aungelle sayde. Lo Elizabeth thy colyn that is olde/ and was baren hath conceyued a chylde nowe syxe monethes agone. for ther shalle be nothyng impossible vnto god. Nowe take ryght goode hede and haue in mynde/ howe that first all

the holy trynyte is there abydyng a fynall answer and assent of this
 blessed vyrgyn mary takynge hede and beholdinge lykyngly hyr sha-
 mefast semblaunce hyr sadde maners. and hyr wyse wordes and for-
 ther more holwe al the blessed spyrites of heuē alle the ryght wyse ly-
 uynge men in erthe: and alle the chosen soules that were that tyme in
 helle/as Adam abraham Dauid wyth many one mo desyred hyr as-
 sent. In the whyche stode the saluacyon of alle mankynde. and also
 holwe that the aungelle Gabryel stondynge wythe great reuerence be-
 fore this lady ful humblye enclynynge and wyth mylde semblaunce
 abydyng the answer of his message And on the other syde take hede
 holwe our blessed lady saynt Mary stondeth sadly wythe drede ande
 mekenesse in great aysement hauynge no pryde nor baynglopye: for
 alle the hygh praysynge aforesayde. But those souereyne and excellent
 gyftes of grace whyche she hath herde gyuen vnto hyr: that neuer be-
 fore that were gyuen to creature alle she arected onely vnto the grace
 of god. Lerne thou than by ensauple of hyr: to be shamefast vertus
 oullye and meke for certeynly wythout these two vertues mayden/
 hode or vyrgynyte is but lytel worth. for as saynt Barnarde saythe.
 vyrgynyte is a fayre vertue: but mekenesse is more necessarye. for why
 we may be saued wythout the fyfthe that is vyrgynyte: but wythout
 the other that is mekenesse thou canst nat be saued nor no man. In so
 moch that I dare hardely say that wythout the vyrgynyte of Mary
 had nat be pleasynge to gode. for but if mary had ben meke the holye
 goste had nat rested vpon hyr as saythe that holy man saynt Barnar-
 de. At the last as the ende of the gospell saythe the mylde mayde mary
 whan she had herde and wysely vnderstonde the aungels wordes by
 gode aysement gaue hyr assent in this maner as is wryten in hyr re-
 uelacions: she kneled downe wyth souereyne and excellent deuocyon
 and holdynge vp hyr handes and lyfrynge vp hyr yen to heuen ande
 sayde these wordes. Loo here the handmayde and the seruaunt of my
 lord. Be it done to me and fulfylled after thy worde. And so in these
 meke and lowe wordes of mary at the ende thou hast ensauple of ri-
 ght great mekenesse and thou haddest in hyr scylence at the begynnyn-
 ge. Lo she is chosen goddes moder and of the aungel Gabryell cleped
 of grace: and she throughe humylite named hyr selfe his handmayden
 And no wonder for as saynt Barnarde saith mekenesse is euer wont
 to be felawe wyth the grace of god. But this mekenesse was nat lytel
 for as he saythe: it is nat moche to praysc mekenesse in abiccyon / but
 it is a ryght great vertue and a seldome sene mekenesse in worshyppe.
 Also sone that as she gaue hyr answer Goddes sonne entred into hyr
 wombe: and throughe workynge of the holy goste was made man in
 very fleshe and blode taken of hyr body. and nat as other chyldren co-
 ceyned and borne by kynde ben shapen in membre after membre and aff-
 that the soule shodde into the body: But euen sodaynlye & at the fyfthe

Barnardus.

Nota.

instaunce was ful shapen in al membres. And al holt man both in bo-
dy and soule. But neuertheleise ful lytel in quantite for after he wered
more and more kyndely as other chyldren do: So that at the fyrst he
was ful and perfyght god and man as wyse and as myghty as he is
nowe. And whan this was done: Gabriel knelynge downe with our
lady. and sone after wyth hy: rysyng vpp. toke curteyllye hys leue of
hy: wyth a deuout and lowe bowyng downe to the erthe and so va-
nysshed away fro hy: wyth a swyft flyght: and toke his way to heuē
agayne: tellynge and certifienge the holy court of heuen howe his mes-
sage was fulfilled: and that that was done in erth. and than was the-
re a newe ioy and a newe feste: wyth moche ioy: the and solēnyte / af-
terwarde our lady fulfilled and enflamed wyth the holy gooste: & in
the loue of god more brennyng than euer she was before felyng that
she had conceyued kneled downe and thanked god of that great gyft
beseechyng hym and deuoutly prayng that he woide sende hy: grace
and teche hy: so that al that were after to come and to be done about
his blessyd son that she myght fulfyl them and do them wythout de-
faut: And this moche touchyng the gospel and the processe of the in-
carnacion of Jesu cryste may suffyse.

Of the feste of the annunciacion of our blessyd lady: & of those thyn-
ges that besel that day. Caplin certium.



Nowe take gode geide and vnderston-
de howe worthy this feste and solēny-
te is. And haue therfore gostely my: the and
make a speyal feste in thy soule thankyng
god in wardiy therof, for suche was neuer
herde before. for this is the solēnyte of al the
holy trynyte. The fader and the Sonne / &
the holy Gooste by whome this souereyne
dede of the incarnacyon was wrought and
excellently fulfilled as it is sayde here before
This is also a speyal feste of our blessed and
glorious lady saynt mary / the whyche as
this day was chosen of the fader of heuen vnto his dere doughter and
of the sonne vnto his moste blessed and glorious moder and of the ho-
ly goste vnto his moste holy and speyalle spouse this day of the annu-
ciacion. It is also a speyal and solēne feste of al the spyrytes of heuen
for this day was begon the restoryng of theyr companye and felaw-
shyp the whyche fel downe by the great pryde and synne of Lucyfer
Thus certaynly this day is an hyghe feste and a ryght speyalle solē-
nyte of alle mankynde. for this same day was al mankynde souereyn

ly woꝝshypped: In that he was oned/ and knyght to the godhede in crist
 without departinge. And this day began the helth/ and the redempcy
 on of al mankynde And the reconcylynge vnto the fader of heuen. For
 vnto this tyme god was wroth to mankynde for the trespas & syn of
 our fore faders. But fro this tyme forth he may no longer be wroth le
 ynge his dere sonne becomen man. And therfore is this daye skylfully
 called the plente of tyme to manne. And soo this daye ought euer to be
 hadde in mynde of manne and woman/ For this day was manne ma
 de too the lykenesse and the Image of god/ and set in that Joyfull pla
 ce of paradyce: and for too haue lyued euer withouten dethe/ and thys
 day the first man Adam by the fruyte of the tre that was forboden: de
 fourmed in hym that Image of god: and lost that Joyfull place ande
 was damned to the deth without ende. But thys same day the second
 Adam Cryst: god and manne refourmed this Image in his Incarna
 cyon: and after by vertue of the blyssed fruyte of his body hangynge
 on the tre of the crosse restoringe man vnto the blylle and to lyfe eucila
 styng also this day the fyrst woman Eue thourghe pryde allentyng
 to the serpente the deuyl of helle was cause of mannes dampnacyon
 And this day the blyssed mayd mary thurgh mekenesse trobyng to
 the aungell Gabryell was cause of mannys saluacyon/ ande soo thys
 day manne hadde mater of greate Joye/ and also of greate sorowe.
 fyrst of the greate Joye for the souerayne goodnesse/ woꝝshyp and the
 grace of god done vnto hym/ ande also of great sorowe for hys greate
 synne/ and unkyndnesse done vnto god agaynwarde and thus mayst
 thou haue thy contemplacyon of this daye: and of this blyssed ieste of
 Cristes Incarnacyon: & our ladyes annuncyacyon and for as moche
 as that blyssed gretyng of the aungel Gabryel wherwith we honour
 and greet the our glorious virgyn our lady euery daye is groundyd
 in this gospel: as thou hast before sayde. Therefore I shal tel the some
 what more herof: as me thynketh to styre thy deuocyon the more in la
 ynge of that gretyng Ave maria.



And I conceyue this gretyng in maner as holy chur
 che hath ordeyned it to be sayde hathe fyue partes in
 the whiche may be vnderstonde speccially the. v. Joy
 es of our lady and the fyue vertues that she hadde in
 theym soueraynly aboue alle ethely creatures the
 whiche ben mekenesse: Chastyte seyth Hope and cha
 rite: In the first partye of this gretyng that standeth in these two woꝝ
 dys. Heyle mary thou mayst vnderstand the fyrst Joye that she hadde
 in hys annuncyacyon of Ihesus gracious conceyvinge of the whiche me
 kenes was the grounde as thou hast herde before and as thele wordes
 Heyle mary been the first of alle and the begynnige of this gretyng to
 this scite was the beginnyng of the grounde of al othel and as it was

Ave maria.
 Annūciatio
 Humilitas.

the begynnynge of maryes ioy and of al mankynde: so is mēkenesse the begynnynge and the grounde of al vertues. And therfore in these forsayde wordes: haile mary. thou mayst skylfully vnderstonde the fyrste ioy that she had in hyr annuncyacyon of the conceyving of hyr son Iesu cryste. and that specyallye thurgh the vertue of mēkenesse. The seconde partye that stondeth in these wordes. ful of grace. maye be vnderstonde the seconde ioy that mayde marye had in Iesu cristes natyuite and hyr ioyful berynge. In the whyche she had souereynlye the vertue of chastyte and of clenness: and therfore was she than specyallye fulle of grace in that that she onely was cleane mayden and moder and bare wythout sorowe whyche neuer woman dyd but she alone. In the thyrde partye ben these wordes. Our lord is wyth the. in this may be vnderstonde the thyrde ioy that she had in hyr son our lord Iesu cryste ryngynge fro deth to lyfe. Specyallye by the vertue of stedfast feythe and true bylene for fro his deth vnto that tyme that he dwelled alonly wyth hyr by stedfast beleue that she had: that alle his apostles and dysciples were departed from hym by mysbylene ande dyspayre that he was god: And therfore the saythe of holy church durynge those thre dayes stode alonly in hyr: so in that tyme it myght be specyallye sayde to hyr. Our lord is wyth the. that is to say by stedfast feythe and bylene. and after at his vpyryngynge more specyallye by his bodily prelens fyrste to hyr apperyngynge was fulfilled. Our lord is wyth the. In the fourthe partye ar these wordes. Blyssed be thou in wyme of elies: aboue al wymen. may be vnderstonde the fourthe ioy whyche she had in the syght of hyr son our lord cryste Iesu myghtely to heue ascendynge. in the whyche syght the hope the whyche she had in his godhede so bozne vp vnto heuen and so hopynge wythout drede that she shulde folowe after it myght wel than haue be sayde vnto hyr and yet at this tyme now: Blyssed be thou soueraynly in wymen seynge thy son cryst Ihesu myghtely ascendynge. In the fyft part is blyssed be the frute of thy wombe Iesus: may be vnderstonde the last ioy that she had in hyr blyssed son Iesu cryste our sauour. whanne that he toke hyr vp wyth hym vnto blyssed: and there worshipfully crowned hyr quene of heuen euerlastynge. Channe was hyr desyre and ioue fulfilled whan she was endelely thurgh the plente of charyte knyght vnto hyr blyssed son Iesu cryste: and he to hyr: and so fed wyth the blyssed frute of that she conceyted nomore for she was therthurgh the fulfilled of alle goodnesse. blyssed and ioy wythouten ender. And thus shortly in the. v. partyes of the gretynge. Ave maria. may be vnderstonde the. v. ioyes of our blyssed lady: wyth. v. vertues that she had souereynly in theym as I haue now sayde. The whyche gretynge after the comon vnderstonynge may be thus sayde i englyshe. Heyle mary ful of grace our lord is wyth the: blyssed be thou soueraynly in wymen: and euer blyssed be the frute of thy wombe Iesu. And if thou lyst in this gretige spes

Gr̃a plena.
Patiuitas.
Castitas.

Dñs tecum.
Reiurrectio.
Fides:

Bñdicta tui
mulierib?
Ascēcio. spes

Benedic⁹ fru
ctus ventris
tui.
Assumptio:
Caritas/

Nota oratio-
nem

refpe the fyue Joyes With the fyue vertues beforfayde. Thou mayſte lay thus in ſhort wordes. Heyle mary mayde mekeſt grette of the aungell gabryell in Jheſus gracyous conceyvinge: ful of grace as moder chaſt wythout loꝝde oꝝ peyne of thy ſoule Jheſus blyſſed berynge Our loꝝde is and was with the by true feythe at Jheſus Joyfull ryſynge bleſſyd be thou ſoucraynly in wyme by ſadde hope ſeyinge thy ſon Jheſu to heuen myghtely aſcendynge: and blyſſed be the fruyte of thy wombe. Jheſus in euerlaſtyng blyſſe thozugh partyte charyte the quene of heuen ful gloriouſly crounyng / be thou our helpe in our neede ande locoure at our laſt endynge. Amen. Syth thanne the praeſſe of the blyſſed incarnacyon of Jheſu: And the begynnyng and mynde of the Joyes of the blyſſed moder Mary and grounde of ſaluacyon of mankynde is conteyned in this goſpel. Whilſus eſt. as it is ſayde / Ande as thou haſt herde befoꝝe with grete deuocyon and goostly deſyre ow eſt thou and euery cryſten creature here this goſpell / And woꝝthyppe therein Jelu: tha: ſo becam manne foꝝ our ſake and his blyſſed moder mary: Coo whoos woꝝthyp and proſyte of thy ſoule: and myne thys ſhoꝝte tetryſe be wryten. Amen.

Howe our Lady went to Elizabeth and mekely gretyd hyr:

Capitulum quartum.



After the proceſſe of the incarnacyon of Jelu beforfayde the blyſſed mayde mary hauynge in mynde the wordes of the aungell touchynge hir Colyn and alſo to mynyſter and ſerue hir And ſo wyth hir ſpoule Joſephe ſhe went from Nazareth to hir houſe beſyde Jheruſale that is the ſpace of threſcore myle & foꝝtutene: oꝝ ther about She taried nat foꝝ the longe & deſeale way But anone ſhe went foꝝth with haſt foꝝ ſhe wolde nat longe be ſene opyn amonge the people. And ſo ſhe was nat heuyed noꝝ charged by the conceyvinge of hir ſon / as comenly ben other wymen foꝝ our Loꝝde was nat chargeable to his moder. Nowe take hede howe that blyſſed lady quene of heuen and of erth gothe alone wyth hir ſpoule: & that nat vpon an hoꝝle: but vpon fote. She ledeh nat wyth hir many knyghtes and barons: ne the grete company of bothe maydens ande damſels But ſothly there gothe wyth hir a better company and that is pouerte mekenes and honeſt ſhamfaſtnes they ar the plente of al vertues. And the beſt of al that is our loꝝde god he is wyth hir. She hath a grete and a woꝝthypful company / but nat of the vanyte and pompe of the woꝝlde. And what tyme ſhe cam and entred in to the hous of

Nota humi-
litatem mar-
ie contra pom-
pam ſeculi

zacharye she greted his wyfe Elizabeth in thys manere Allheyle my
 dere syster Elizabeth. and anone herewith Elizabeth glad & Joyfull
 And lightned thorough the holy goste rose vp & clypsed hir worthely &
 tenderly cryenge for Joye and saynge thus Blessyd be thou amonge
 all other wyemen: and blessyd be the fruyte of thy wombe. & wherfore
 o of what deserte is thys befall me that the moder of my lord shulde
 com to me. et cetera. And soo forth in the wordes of the gospelle. And
 so what tyme that oure ladye blessyd Elizabeth John in his moders
 wombe was fulfilled with the holy goost: and also his moder and
 nat fyist the moder befoze the sonne but the sonne fulfilled the moder
 thorough his deserte in as moche: as in hym was moze fullye the gra-
 ce of the holy goste and fyist he felte and receyued grace for whan that
 he felt the comynge and presence of our lady: so he felt the comynge of
 oure lord Ihesu cryste. And therfore he withinfourthe Joyed and the
 spake and prophced withoutfoure behold now and take hede what
 and howe moche vertue ben in the wordes of oure lady in that: at one
 pronouncynge of theym is gyuen the holy goost for she was so fully
 replenysshed with hym: that thugh hir merites and desert the same
 holy gooste also fylled other. Thanne vnto the wordes of Elizabeth.
 Mary answerd and sayde my soule dothe magnifye oure lord and
 my spirit is very glad and reioyseth in god my souereyn sauour And
 so forth saynge and fulfillynge that canticle of gostly ioyng and lo-
 uynge that is Magnificat. as it is conteyned in the gospel and whane
 she had done they wente and late togyder: and than our lady of hir so-
 uereyne mekenesse set hir downe: i the lower place at Elizabeths fete
 but she anone rysynge vp suffred nat: but toke hir vp and so they late
 downe togeder. And thanne our lady asked of Elizabeth the manere
 of hir conceyvinge and she agayne the manere of hir conceyvinge and
 so they tolde cyther too other gladly the greates goodnesse of oure lord
 and loued: and worshypped god of cyther conceypon: and so in thans-
 kyng god and gostly myrth they contynued day and nyght. for our
 lady dwelled there the space of thre monethes scruyng Elizabeth in
 alle that she myghte: mekely: reuerently and deuoutly as a scruaunte
 forgetynge that she was goddes moder: and quene of alle the worlde
 O lord what house was that: what chaumber and what bed in the
 whiche dwelled togeder & rested so worthy moders with so noble son-
 nes That is too saye Mary and Elizabeth. Ihesus and John. And
 also with theym tho worshyppful and olde men zacharye and Joseph.
 Thys was a blessyd company of men and wyemen: and of chyldren.
 In thys foresayde procelle of the bysytacyon of our lady we haue en-
 sample that it is lesfull: and often spcedfull that deuout wyemen for to
 bysyt eche other for bysytacyon: and gostly recreacyon and namely
 the yonger vnto the elder: so that it be done in due tyme and othez lesful
 meanes and also that the gyftes of grace may be certefyed vnto other

edyfycatione intyme: so it be nat done for bayne glozre but to goddes
 worshyp. Also if we take entente to the wordes of mary and of Ely-
 zabeth al were in lowyng of them selfe and to the worlhyppynge of
 god and magnifyng hym in all his werkes and tellyng his greate
 merly shewed to mankynde to styre man to the loue and the worlhypp
 of god. furthermore whan the tyme of Elyzabeth was come she was
 lightned and bare that chyld the which in token of his holynesse our
 lady lyfte vp fyrst fro the grounde and after besely dyghte and tretyd
 as it longed to hym. And the chylde as vnderstadinge what she was
 set his eye sadly vpon hir whan she wolde take hym too his moder he
 tozned his hede and his face to hir as hauynge in hir al only his lykyn-
 ge and she gladly played with hym and louyngly clypyng and kys-
 sed hym And here may we se the greate worthynes of this chylde for
 there was neuer none other before that had so worthy a better after in
 the viii. day as the lawe wolde the chylde was circumcysed & named
 Iohn by myrle of god: as the gospell tellet and the mouthe and the
 tonge of the fader zacharye before closed for vntrowynge was thanne
 opened and so prophesied sayinge. Blessyd be our lord god of Israel
 for he hath vsyted thurgh grace and made redempcyon of his people
 and so forth as it is conteyned in the gospell. And so in that house the
 se two noble and worthy canticles that is to say Magnificat & Bene-
 dictus were fyrst spoken and made and our Lady standynge that tyme
 within som courtayne for she wolde nat be sene of theyme that we
 re comen vnto the circumcision of that chylde Iohn: lysned besely and
 herd entely that canticle Benedictus in the which was made myn-
 de of hir blessyd sonne Ihesus and all she kepte in hir herte as she that
 was moste wyse and full of grace. At the laste whanne this was done
 she toke hyr leue of elyzabeth and zacharye & blessyd the childe Iohn
 and so went home ageyne to hir owne house in Nazareth. Nowe here
 bethynke the and haue in mynde the great pouerte of hyr in this goige
 agayne to hir owne house. for there she shall neyther fynde bredde nor
 wyne ne other necessaryes: & therwyth she had neyther posseltyon/ ne
 money & whā she had al tho. iiij. moneths dwelled with the that were
 plenteous & hauynge: nowe she toznet agayne to hyr owne pouerte
 & bare house where she behoueth for to gete hir lyuclod with hir owne
 hande and bodely trauayle: And herof ought we to haue compassyon
 and be styred too the loue of vertuous pouerte by the ensauple of hir
 blessyd euer mote she be. Amen.

Primum fa-
 ctum.

Nowe Ioseph thought to leue pryuely oure blessyd lady: Caplm. v.

W hat tyme our lady & Ioseph hir spouse dwelled togede & hir blef-
 ful son Iesus day by day encreaced bodely in his moders wom-
 be. At the last Ioseph seynge hir very grete with chylde: & beholdinge

hyr nat onys but oft tymes was fory and greatly dystroubled made
 hyr heuy chere and tourned away his iyen ful often tymes from hyr/
 and as in a perplexite thought what thyng that he myght best do for
 on the one syde he sawe hyr lyfe so holy and no token of synne in hyr
 neyther in countenaunce in woode no: in dede: that he durst nat opens
 ly accuse hyr of auoutry: And on that other syde he knewe nat howe
 that she myght conceyue but by man. Wherefore he thought that he
 wolde pryuely leue hyr. Sothly it may wel be sayde of hym as it is
 Wryten in the gospel to his praylynge that is to say. That he was a
 ryght wys man that she wedd wel this dede of great vertue. for sythe
 that comunly auoutrye of the woman is to the man occasion of mosse
 shame and mosse sorowe: and as a maner of wodcnelle. Neuertheles
 he vertuously attemptyd hymselfe and wolde nat accuse hyr: ne avenge
 hymselfe theron: but pacyently suffred that scynge wronge ande
 ouercam hymselfe wythe pyte. and entended pryuely for to leue hyr.
 This is an open ensauple or reproc to Jelous men: that ben so sus
 spyryous that at the leste countenaunce of louely speche of theyre wys
 ues wyth other men haue them suspect of auoutrye Also if we here ta
 ke gods entent we may se both in Joseph and also in mary fructuo^s
 doctrine. howe that we shulde pacyently suffer trybulacyō and how
 that god suffreth his chosen soules to be dysleasēd & tempted to theyre
 best and to theyre mede. for wete thou wel our Lady was nat here
 wythout trybulacyon and gret dysleasē what tyme she sawe hyr hus
 bonde so dystroubled. and netherthelesse she suffred and helde hyr peas
 mekely: and kept prey that great gyfte of god: and chafe rather to be
 reputed as wycked: bycious: and vnwoorthy. than she wolde make o
 pen that greate sacrament of god: and to telle thyng that myght ses
 me to hyr praylynge bosse or lactaunce. But herewith she prayed god
 that he wolde sende remedy in this case: And that he wolde if that it
 were his wyll put away from hyr husbonde this trybulacion & this
 dysleasē. And so our lord that suffreth and ordeyne the alle thyng for
 the best to confort them both sende his aungelle the which appered to
 Joseph in his slepe: and sayde that he shulde nat drede to take to hym
 mary his spouse: but trustely and gladly dwelle wythe hyr for that:
 that she had conceyued was nat by man: but by the workynge of the
 holy goste: and so after trybulacion cometh great loy and confort. In
 the same maner it shulde falle wyth vs if we coude wel kepe pacyen
 ce in tyme of aduerlyte. for our lord god after tempeste sendethe soft
 and mery wedder: & it is no doubt that he suffreth no tēptacyon fal to
 his chosen but for theyre profyte. Than after this reuelacyon Joseph
 asked our lady of this wonderfulle conceyuyng: and she gladly tolde
 hym the order and the maner therof. And so Joseph dwelled and stode
 ioyful wyth his blyssed spouse mary and hyr wyth chaste & true lo
 ue so feruently loued that it may nat be tolde: & besely in al thynges to

A

B

Nota de pas
cientia,

Nota de huius
militate.

Nota pro re-
clis et religio-
sis.

he hede too hie and our lady agaynwarde trustely and mekely dwel-
led with hym/and so in theyr pouerte they lyued togeder with greate
goostely myrthe. Here with our lode recluse/and closed in his moders
wombe the space of ix. monethes in maner oſ other chyl dren pacyently
and benigly suffreth and abyde the tyme of byrth. Lorde god howe
moche ought we to haue cōpassion that he wolde for our sake enclyne
to so profounde mekenesse moche we ought to desyre and loue the ver-
tue of mekenesse/ & if we wolde haue besyly in mynde howe that hygh
lorde of soo greate mageste: so moch loved hym selfe: shulde we neuer
be lyft vp to hayne pryde and reputacyon of oure sylfe. For of thys one
benefyce of so longe reclasyon for our sake: we may neuer do satisfacs-
cyon worthely of recompensacyon vnto hym but neuerthelesse knowe
we thys truly in herte: and wyth alle one affectyō: deuoutly thanke
we hym specially we that been religyous that he wolde take vs from
other & graciously departe from the worlde so that in thys though
it lytell be som what we yelde hym: that is to saye that we stande per-
seuerantlye in his seruyce. For thys allonlye is in his benyfice of gra-
ce and nat our desert: and that a greate benefyce/and also woorthypfull
in that that we been nat recluse to peyne but vnto greate sweruesse for
we be set in hygh and strōge toure of relygyon: vnto the which the ve-
nemos arrows of this wycked worlde and the distroublyuge tem-
pestys of that bytter sec may nat atteyne: or nyghe but in our defaute
and foly. But for as moche as bodely enclosyng is but lytel worth or
nought without goostly enclosyng in scales. Therfore thou that arte
enclosed bodely in cell or in cloyster: if thou wylt be wyth Ihesu ver-
tuously in soule: fyrst thou must with hym anentys thy sylfe in thyne
owne reputacyō becom a chylde through perfyte mekenesse: also thou
must kepe and loue seylence nat spekyng but in tyme of nede or edy-
ficacyon: And ferthermore or thou be bozne: that is to saye or thou she
we thy sylfe outward by worde or by opynion of perfectyō thou must
abyde the tyme of ix. monethes: that is whyle thou art nat perfightly
grounded in vertues and in knowyng of goddes lawe: for the noun-
bre of the x. commaundementes betokeneth perfection of the lawe and
that that is lesse tokeneth imperfeyon wherof as the chylde that is bo-
ne before his kyndly tyme is vnable to thryue. So who so wyl shewe
hym outward by worde or by dede holy & perfyght or the tyme that
be perfyghtly growen/and shapen in vertues withinforthe he is vna-
ble to stande as a man in tyme of temptacyon by goostly strength and
to profyte of other and of hym sylfe: wherfore closyng and withdrawy-
ng to our portier and oure mynde fro vanyte and lusses of the worl-
de. Besy we vs to conferme vs in clenness of herte to our lorde Ihesu
that for our sake wolde be soo closed in the wombe of hys blessyd mo-
der mary. also to styre vs vnto compassyō/and to suffre with Ihesu
penaunce and dyscase in thys worlde we shulde consyder and haue in

mynde that he was in contynuall affliccyon fro the fyrst tyme of his conception in to the last tyme of his deth specially and principally for that he knewe his fader of heuen whome he most loved soueraynly in worlshyp of synful men and forsaken theyr maumetry and mysbylcue and of that greate compassyon that he had to the soules made to his Image so wretchedly and for the mosse parte dampned this was to hym more payne than his bodely passyon and deth for why to put away mysbylcue and destroy dampnacyon he suffered that dethe and that passyon. And so shulde euery true loue of Ihesu haue compassyon and be inwardly soye that only for the mysbylcue of Jewes and sarasyns and theyre dampnacyon. But also and moche more for the wycked lyuige of vn trewe crysten men. In so moch that shulde be to hym more passyon and goostely dyscase whanne he knewe or sawe a soule peryshe thorough dedly synne than the losse of any worldly catel or thanne his owne bodely deth for that wyll charyte. And so in this forsayde processe we haue profytable doctryne and gode Ensauple. first in our blessyd lord Ihesu: of penaunce suffrynge and of parfgyht charyte and trewe compassyon Also in his moder marye of profoude mekenesse and pacyence in trybulacyon and also in hir husbonde Joseph of ryght wysnesse agaynst false suspicyon And if we wolde wete why and wherto our lady was weddyd to Joseph: sith he had nat ado with hir bodyly but she was euer a clene mayden. Here vnto this questyon ben answerynge thre skylles that for the fyrst she shulde haue conforzte and solace of manke vnto hir bodely seruyce and wytnesse of hir clene chastite. And now we speke we of the seconde that is that the maruaylous byrthe of goddes sonne shulde be heled and preyed frome our mortal enemye the deuy! And the thyrde that she shulde nat be dysfamed of auoutrye And also as worthy the dethe after the lawe bestowed of the Jewes. And thus endeth the fyrst boke that standeth in contemplacyon from the Monday and for the holy tyme of aduent vnto the Natyurte of our blessyd lord Ihesu Cryste whoos blessyd name be with his hooly moder Mary be euer blessyd amonge vs wythouten ende. Amen.

Quarebitgo
maria fuit de
sponsata, Jo
seph.

¶ Of the Natyurte of oure lord Ihesu Cryste: Capitulum. vi.



Ad so whā that
ix. Monethes fro
the Conception of
our blessyd Lorde
and sauour Jesu
criste wer co-
me to an ende, the tyme was come
in the whyche it wolde please hym
that was Prynce of peas to be boz-
ne: in the whyche tyme was so gre-
te peas ouer al the worlde that: aff
the saynge of the pphete, men made
of theyr Swerdes Sithes to mowe
the corne and of theyr Speres they
made the Share of the plughe and
alle the worlde: for the moste parte
was subiect to the Romayns, dur-
tynge, xxx. yere after. Of whome
Cesar Augustus was Emperoure
at that tyme: The whyche sent out
his commaundement that alle the

Worlde subiect vnto hym myght be dyscryued: to thentent that he my-
ght knowe the noumber of the regyons Cytes and hedes subiect vn-
to hym and to the Emperye of rome and that euery man shulde know-
lege hym subiect. And therfore he ordeyned and commaunded that al
men: wherfoer they dwelled shulde go to the cyte of theyr fyrst byr-
the and proper lynage and ther do theyr offrynge i knowlegyng them-
selve subiect vnto hym. And so Ioseph whyche was of the lynage of
Dauid whoos Cyte was Bethlem toke wyth hym his spouse oure
blessyd lady saynt mary that was that tyme great wyth chylde. And
went fro Nazareth vnto the Cyte of Bethlem there to be noumbered
amonge other as subiect to the emperour. And so ledyng wyth hym
an ore and an asse they went al that longe tyme togeder as poore
folke hauyng no more worldly gode but tho t wo bestys: & what ty-
me they cā to bethlem for the great multytude that was therein that
same tyme they myght gette no lodgyng: but in a comon place by-
twene t wo howses that were couered aboue for men to stāde there for
the rayne and was called a dyuer sorp. Ade constrayned them to rest
and byde there al that tyme. In the whyche place Ioseph that was a
Carpenter made them a closet and a crotche for theyr bestes. Nowe
take here gode hede and haue inwardly compassyon of that blyssed la-
dy and mayde mary howe she so yonge and of so tendre age: that is to
say of. xv. yere and great wyth chylde as nyghe the byrth trauaylyng
that longe way of. xl. myle and. x. or more in the greute pouertye / And

yet when she cam to the cyte aforesayd there she shulde reste and asked
 harborow in dyuers places shamefully amonge oncouthe folkes alle
 they warned theym and lette theym goo. And so: nede at the last they
 toke as for harborow that comon place aforesayde. But nowe fether
 more for to speke of the bleysyd byrthe of Ihesu and of that cleue ande
 holy deliuerance of hys dere moder and as it is wryten in party by
 reuelacyon of our lady made herof too a deuoute man. Whanne tyme
 of that bleysyd byrth was come that is to say the sonday at mydnight
 goddes sonne of heuen as he was conceived in his moders wombe by
 the holy gooste without seede of manne soo goynge out of the wombe
 withouten trauayle sodenly was vpon hyghe at his moders fete and
 anon she deuoutly enclynge with souerayne loye toke hym anon in
 to hir armes and swetely clypsyd hym and kyllynge hym in hir barm
 and wyth a full pappe as the holy goste had taught hir washt him
 aboute wyth hir swete mylke and so wrapped hym in the kerchyf of
 hir hede and layde hym in the crathe. Ande anon the oxe and the alle
 knelynge downe and layde downe theyr mouthes on the crathe by/
 athynge at theyr noses vpon the chyld that they knewe by reson that
 in that colde tyme the chyld so simply hyllid had nede to be warmed
 in that manere. And thanne his moder knelynge downe worshypped
 and loued god in wardly thankynge and also saynge in this maner.
 Lorde god holy fader of heuen I thanke the wyth al my myght that
 thou hast reue me thy dere sonne and I honoure the almyghty god:
 goddes sonne and also myne. Ioseph also honourynge and worshyp
 pyng the chyld god and man toke the sabel of the alle and therof ma
 de a quylllyn our lady to syt on: and a suppoyle to lene to and so that
 the lady of al the worlde i that symple aray besyde the crathe hauing
 hir mylde mode and hir louely iyen with hir inwarde afecyon vpon
 hir dere worthy son. But in thys pore & symple worldely aray what
 goostly ryches and inwarde confort and Joy that she hadde may no
 tonge tell wherfore: if we wyl fele the true Joy and confort of Ihesu
 we must wyth hym and wyth his moder loue pouerte mekenes ande
 bodely penaunce: as he gaue vs ensauple of al these here in thys byr/
 the and fyrst comynge into thys worlde for of the fyrst that is pouer/
 te. saynt Barnarde in the sermon of the natiuite of our lorde tellynge
 howe she was borne to conforte of makynge sayth in thys maner god
 des sonne conforteth his people wylt thou knowe his peple: that is of
 whom spekethe dauid in the sauter and saith: lorde to the is beleft the
 pore people. and he hym sylfe sayth in the gospel. wo to you rych men
 that haue youre confort here. Howe shulde he confort theym that has
 ue here theyr owne conforte wherfore crystes Innocence & chyldehode
 conforteth nat Jagers & grete spekers Crystes wepyng and teerys
 conforteth nat dyssolute laughers. his symple clothynge conforteth
 nat theym that gone in proude clothynge and his stable and racke con

primum de
 paupereate

Nota bene.

Secundum.

De humilita
te.Tertium.
Corporalis
afflictio.

forteth nat them that loue fyfse fetes and worldly woꝛshyppes. & als
so the aungels in crystes natyuyte apperynge to the watchyng shepe/
herdes confort none other but the poꝛe trauaylers & to them they tel y^e
toy of newe lyght & nat to the ryche men that haue theyꝛe toy and con
fort here. Also as to the seconde we may se at this byꝛthe both in cryst
& also in his moder great mekenesse. foꝛ they were nat squeymous of
the stable ne of the bestes noꝛ of heyꝛne of suche other abiect symplenes
But this vertue of mekenes both our loꝛde and our lady kepte pfyte
ly in al theyꝛe dedes and comended it souereynly to vs: wherfoꝛe be
we about wyth al our myght to gete this vertue certeynly knowyn/
ge that wythout it is no saluacyō. foꝛ there is no werke oꝛ dede of vs
that may plesse god with pryde. also as to the thyꝛde we may se i them
bothe: and namely in the chylde Iesu nat alytel bodely penaunce. Of
the whyche saynt Barnarde sayth thus. Goddys sonne whanne he
wolde be borne that hathe in his owne fce wyl to chese what tyme he
wolde take therto. he chafe that tyme that was moſte noyous & har
der as the wynter: namelye to a yonge chylde & a poꝛe womans sonne
that skarly had clothes to wrappe hym. in a racke as foꝛ a cradelle to
lay hym in And yet thoughe that there was so moche nede & fynde no
mynde of furres ne pylches. & syth cryst that is nat begylet chafe that
is moſte harde to the flesche sothly that is moſte profytable and rather
to be chosen. and who so techeth oꝛ byddeth other he is a false dyscey
uoure and to be fled and forlaken. Al this saythe saynt Barnarde. &
thus moche of these wordes at this tyme? So we nowe foꝛthermoꝛe
to speke of the foꝛsayde blesyd natyuyte of cryste. what tyme our loꝛd
de was so borne the great company of aungels that there were honou
rynge and woꝛshyppynge theyꝛ loꝛde gode went anon to the shepche
des that there were besyde about a myle fro Bethlem tellynge them
that byꝛthe of theyꝛe sauyour: and also the place therof by one of them
apperynge wyth great lyght: perauenture Gabryell that was specy
al messanger of this warke: and therwyth al that multytude of aun
gels toke vp that newe ioyfulle songe saynge as the Gospelle tellethe
in these wordes: Joy wythout ende be aboue in the hiest heuen to god
and in erthe yea be to al men whyche ben of gode wyl. And so withe
that ioyful songe and moche myꝛthe they went vp into heuen tellyng
theyꝛ other felawes these newe ioyful tydynges of theyꝛ loꝛdes blesyd
byꝛth wherof al the court of heuen was moꝛe ioyful and gladde than
any tonge can tel oꝛ hert thynke makynge a solene feste and deuoutly
thankynge the fader almyghty god: and as we may deuoutlye thyn
ke and ymagyn cam al after by oꝛdꝛe to se that louely face of goddys
sonne theyꝛ loꝛde wyth great reuerence woꝛshyppynge hym and his
blesyd moder. Herto accoꝛdige spekethe the apostle Poule i his epistle
Ad Hebricos Saige that whan the fader of heuen brought his onely
begotten sonne into this worlde he hadde that al the aungels of heuen

shulde wo:shyp hym. Also the herdmen after that the aungels were passed cam and wo:shypped this chyld. Tellynge openly what they herde of the aungels. & hys dere moder our glorious lady saynt mary as she that was moste wylle and wytty toke gode hede vnto alle that was done: vnd keppe p:uocely in hyr hert al the wordes that were spoken of hyr blyssed sonne: Thus moche and in this maner we may haue in contemplacyon touchyng the procelle of the natyuite. Of our blyssed lord Jhesu and forthermore touchyng the solenyte of this feste and this hyghe day we shulde haue in mynde that this day is bozne the kyng of blysse and the sonne of almyghty god: lord of alle lordes and maker and gouernour of al the worlde: woos name is specyally called pryncce of peas: for by hym was made that great and endles peas the whyche is tolde befoze the Incarnacyon: wherfore thys day the aungels of heuen songe that ioyful songe. Gloria i excelsis deo as it is sayde for this day: as holye churche syngethe in the masse after the prophesye of I saye. A chyld is bozne to vs that is lyke to vs i his manhede: and that sonne is gyuen to vs that is cuen to the fader of heuen in his godhede. Also this day the sonne of ryght wysnes that was fyrste vnder cloude spred openly hys beames of mercye and the lyght of his grace thurgh al the worlde: And so this day was sene the blesyd newe syght that neuer erst was sene in erthe: that is to say god almyghty in mannes lykenes. this day also besel those two kindes that passe al kyndes & al mannys wytte. the whych may alonly be conceyued thughe true byleue: that is to say that god is bozne: & a mayden wythout sorowe or blemyschyng of hyr maydenhede hathe bozne a chyld: wherfore this day had she a seconde souereyn ioy in felynge done in dede that she gaue feyth to. spoken befoze and hyghe of the aungel of hyr conceyuinge: And so al mankynde this day is of great ioy and great feste both of god almyghty and of his blesyd moder mary as it is sayde befoze in the feste of the incarnation for al thy skylles that there were sayde beganne and here more playnly fulfilled Joyne that to this and than it wylle she we playnly. In token also and wytnesse of thys wonderfulle byrth agaynst kynde: at rome that day out of a tauerne spranke a welie of oyle & in the same cyte an ymage of golde wythyn a temple that was called the cuerlastyng temple of peas for al moche as it was pphesied afore that it shulde neuer falle downe tyl a mayden bare a sonne: this day anon as cryste was bozne both toged felle downe: & where it stode is now made a churche in the wo:shyp of our lady: whoos name wyth hyr blesyd son Jhesu blesyd be now and cuer wythout ende. Amen.

Of the cyrcumcyon of our lord Jhesu.

Capl. vii.

In the ryght day after the chyld was bozne: he was circumsised after the byddyng of the lawe and soo in this daye two greate

Barnardus.
super can.

thynges were done whyche we ought for to haue deuoutly in mynde
 The fyrst is that the blessyd name Ihesus that euer was withoute be
 gynnyng geuen to hym of the fader of heuen: and also of the aungell
 cleped and tolde of he was conceiued. Thys day was openly declared
 and named and he therewith specially cleped Ihesus that is as moche
 for too saye sauoure and thys name resonably is aboue alle names.
 For as the apostle Peter saythe / there is none other name vnder heuen
 in the whiche we ought to be saued. Of the which name and grete wo:
 thynges and vertue therof: saynt Barnard speketh deuoutly by proces
 that shal be sayde after The seconde thyng that was done thys day
 worthy to be had in mynde: is that this day oure lord Ihesus began
 to shedde his precyous blode for oure sake: he began betyme to suffre for
 vs and he that neuer dyd synne began thus to bere peyne in his swete
 and tender body for oure synne Noche ought we to wepe & haue com
 passyon with hym. For he wept thys day fulle sore. And also in these
 grete festes and solempnities we shulde make moche myrthe and also
 be Joyfulle for oure helthe and also haue inwarde compassyon: Ande
 sorowful for the peynes and anguysshes that he suffred for vs. For as
 it is sayd before thys day he shedde his blode whan that after the right
 of the lawe his tender fleshe was cut with a sharpe stonyn knyfe and
 so the yonge chyld Ihesus our sauoure wepte kyndly for the sorowe
 that he felte thowghe his fleshe. For withoute doubt he hadde berey
 fleshe and sufferable as haucother chyldre. Shulde nat we than haue
 compassyon of hym: iys sothly and also of his dere moder for yet wel
 may we wyte that whan she sawe hir louely chyld wepe: she might
 nat witholde hir selfe fro wepyng And thanne may we ymagyn and
 thynke howe that lytelle babe in his moders barne seynge hir wepe:
 put his hande too hir face as he wolde nat that she shulde wepe: and
 she ageynwarde in wardly styred & hauynge cōpassyon of the sorowe
 & the wepyng of hir dere son with kyssynge & spekinge comforted him
 as she might for she vnderstode wel the inspiraciō of the holy gooste
 that was in hir the wyl of hir son though he spake nat to hir & therfor
 she sayde Dere sonne yf thou wylt that I cease of wepyng cease thou
 also of wepyng: for I maye nat but wepe what tyme I se the wepe
 and so thorough compassyon of the moder the chyld ceased of grete lo
 byng and wepyng. And than his moder weped his face and kyssed
 hym geuynge hym the pappe and comforted hym in al the maners that
 she myght and soo she dyd oft as he wepte. for as we maye all suppo
 se he wept oft lythes as other children done to shewe the wretchidnes
 of mankynde that he verely toke: and also he hyd hym from the deuel
 that he shulde nat knowe hym as for god. And thus moche soffseth
 to be sayde at thys tyme of the circumcysion of our lord Ihesus But
 now in tyme of grace ceaceth this circumcysion of the olde lawe and
 we haue in that stede baptyne ordeyned by crist that is the sacrament

of more grace and lesse payne. But for that bodely cyrcūcysliō we shal haue gostely cyrcūcysliō. that is cuttyng away al boyde and superflue thynges from vs that dyspose vs to synne: and holdyng wythe vs as in afflycyon onely that is nedefulle too vertuous lyuynge. for he that is truly poore is vertuously cyrcūcised. The whych cyrcūcysliō the apostle techeth in these wordes. whan he saythe that we haue mete drynke and cloth shulde holde vs payde: Also this gostely cyrcūcysliō nedeth to be in al our bodely wyttes. as in seynge heynge touchyng: and other: that is to say. that in alle these eschewe superfluyte and kepe skarfyte: and namely in spekyng: for moch speche wythout frute is great vyce and dysplesynge to god and gode men: and tokē of an vnstable and dysloure hert/ as agaynwarde: scylence is a great vertue: and for great cause of godenelle ordyned in relygion. of the whyche vertue dyuers clerkes speke that we shal passe ouer at this tyme & thus endeth this chapter.

Of the Epyphanye: to saye the open shepyng of oure lordē Ihesus.

Capitulum octauum.



First touching this solempny day & worthy feste we shalle vnderstonde thus that there is none other feste that hath so moch diuers seruyse in holy churche / as louynge therto as this feste hath. nat bycause it is more worthy than other/ but for that many great thynges befelle and were done this day. specyallye touchyng the state of holy churche. As fyrst vnderstondyng that holye churche here in erth stondeth in two maner of people. The one maner is of theym whyche cam of the Jewes that had Moyses lawe that were cyrcūcysled: That other people is of the remanent that were nat cyrcūcysled and were cleped gentyls.

This day that is to say twelue dayes fro the natyuyte of our lordē Iesu cryste accountyng the same day that blyssed chyldē Iesu shewēd hym as very god and man/ specyally to the kynges whyche were of the gentyles. And in theyre per:one holy churche now cristened is gathered pryncypally of the multitude of gentyles was thus receyued of our lordē god to true byleue. for the day of his natyuyte he apered and shewēd hym specyally to the Jewes in the pson of herde men the whyche Jewes for the mosse partye receyued nat goddes worde/ and al by leue. But this day he shewēd hym to the gentyles of whome we come

that be nowe his chosen church: wherfore this feste is specially a properly the feste of holy church of true crysten men. The seconde thyng that was done this day touchynge holy church is that she was this day gostely wedded to cryste and truly knyt to hym by the baptysme that he toke this day: that he toke. xxix. yere cōplete. for in baptysme be soules wedded vnto cryste. and the congregation of crysten men is cleped holy church that by baptysme is washed and made cleane from all the fylthe of synne: and clothed newe in vertues. The thyrde is that same day. x. monethes. that is to say a yere after the baptysme of cryste he wrought that fyrste myracle at the bydale tournynge water in to wyne: in the whych is vnderstonde also the gostely bydale of holy church. The fourthe thing that befel that day is as Bede sayth that in that same day a yere after our lord Iesu wrought that great myracle: fedynge the great multytude of people wyth a fewe loues and a fewe fyshes. But the fyrst thre ben rehered this day in holye church and nat the fourthe. Lo howe worshipful this day is the whych god chafe specially to worshipp therein so many great and wonderful thynges. wherfore holy church cōsiderynge so many great benefytes doeth to hyr this day by hyr gostely spouse Ihesu Cryste: by way of due kyndenesse makethe great myrthe and solēnyte this day. But for as moche as pryncypalle and moste speyal the solēnyte of this day stondeceth in the mynde of the fyrste: and that is the worshippyng of the thre kynges and theyr offryng vnto Iesu. Therfore speke we forthermore of the contemplacyon herof: leuynge the remanent as at this tyme: and so ymagyn we and let we our mynde and our thought as we were present in the same place where this was done in Bethleim. howe these thre kynges cam wyth great multytude and worshipful company of lordes and of many other seruauntes and by token of the starre fyrste ledynge and after restynge vpon that place that the chyld Ihesus was in: There they lyghted downe of the dromadaries that they rode vpon before that symple hous in maner of a stable. In the whych our lord Iesus was borne. And than our ladye herynge a great noyse and sterynge of people: anone toke hyr swete childe to hyr armes. and than the kynges entred into that house and as sone as they saw the childe they kneeled downe reuerētly & deuoutly honoured him as kyng and worshipped hym as god. Lord god howe greet & howe sad was theyr feythe and byleue that suche a lytelle chyld so simply clothed founde wyth so pore a moder in so abiect a place wythout company wythout meny & wythout al worldly aray shuld be verye god and kyng: and lord of alle the worlde. And neuerthelesse they byleued sothfastly both t wo: this was a great goodenesse of our lord god to ordeyne suche forledars: and suche begynnars of our feythe & byleue And so it behoueth to be. forthermore touchynge the processe: we may thynke howe the kynges after the fyrst honouring of the chyld spake

Wyth his moder reuerently the condicions of hym in what maner he was conceyued and borne and of other that they desyred to knowe: & our lady mekely answered and talde them al that neded: and they gaue ful credence and beleue to euery thyng that she sayde. And for as moche as they were clerkes and men of greate wysedome. Therefore we may suppose that they coude the langage of Ebrewe: and spake in that tyme that was the moders tonge of our lady and of al Jewes. Nowe take we here gode entee to the maner of both spekynges i both parties. First howe reuerently and howe curtyously they spoke vnto hyr askyng theyre questyons. And on that other syde howe our lady wyth a maner of honest shamefastnes holdyng downe hyr yen toward the grounde spekeyth and answereth sadly and shortly to theyr askynges: for she hath no lykynge to speke moche nor to be sene. Nevertheless our lord gaue hyr strength & specially confort to speke more homely to them: bycause that they presented holy church that was than to come of the gentyls: as it was sayde before. Beholde also the chyld our lord Jelu howe he spekeyth nat: but standeth in a maner of sad semblant & glad chere & as he vnderstode them louely lokyng vpon hym and hauynge great lykynge in the syght of hym: nat onely gostely in soule of his godhede: as illumyned and taught of hym: but also i his bodely syght wythout forth. For as Dauid wytnesse the he was fayre and louely in body before al manyes sonnyes. And so whan they were greatly confortyd by hym they made theyre offryng to hym in this maner as we may suppose they opened theyre coffres with theyr tresours: and spredynge a tapet or a clothe before the chyldes fete our lord iesu. They layde therupon & offred echone Golde: Encense & myrrour & that in great quantyte: & namely of goide: for ellys as for alytelle of frynge it had nat neded them for to haue opened theyr tresour as the gospell sayth: but theyr amonerers or tresourers myght lightly haue had it in hande and taken it theyme. but therefore the gyftes & the quantytes were great by reason as it is aforesayde. and whan they had thoffred and layde theyr gyftes before hym: than reuerently & deuoutly fallynge downe they kysed his fete: and than peraventure the chyld was fulle of wysedome for to confort them more and strengthe theym in his loue: gaue theym his hande to kysse and after blessed theym therwythe: and so reuerently they enclynyng and takynge theyr leue at his moder and also at Ioseph wyth great ioy and gostely myrrour / as the gospell sayth tourned agayne into theyr owne contrey by another way. What that these thre gyftes offred of the kynges betoken gostely and many other thynges that the gospell moreouer telleth as it is expounded by holy doctours is sufficiently wyrtten in other places wherfore we passe ouer al that. but what wene ye was done wyth that golde of so great pryce whether our lady reserued it and put it in tresour or elles bought therwyth landes or rentes. May god forbode: for she

Nota d' pau-
peritate.

Nota de per-
fecta humilitate.

Nota.

that was a perfyte louer of pouertye toke none hede of no worldly go-
des but what she lounge pouerte and vnderstondynge hyr blyssed so-
nes wyl: nat onely thurgh his inspyratyon, techynge hyr in soule wy-
thynforth: but also by sygne she wynged his wyl withoutforth that he
loued nat suche ryches: perauenture oft tymes tournynge his face fro
that golde or spyttynge therupon/ wythin a fewe dayes & short tyme
she gaue it al to pore men: for the keepynge therof that lytel tyme was
to hyr but a grete burden and heuy charge/ and that semed wel/ for she
made hyr so bare of money. that whan she shulde go to the temple for
to be purified/ she had nat wherwyth to bye a lambe for to offere vp for
hyr sonne. but onely bought turtylles or doues of lytel pryce that was
the offrynge of pore folke after the lawe. And soo we may resonabyle
bylcue that the offrynge of the kynges was great and ryche and that
our lady lounge pouertye and ful of charyte gaue gladly al vnto po-
re folkes as it is sayde. So there is shewed a great precony and wo-
rthy ensauple of pouertye/ Also yf we take here gode hede we may se
open ensauple of perfite mekenesse for there be many that holde them
sylfe lowe and abiect in theyre owne hert and be nat elquat by pryde
as in theyre owne syght. But neuertheles they wolde nat be holde su-
che in other mennes syght: ne may nat suffre to be dyspyled or scorned
of other/ and also they wolde nat that theyr vnworthynes and theyr
defautes were knowen of other yst they shulde be despised or reproued
of theym. But thus dyd nat this day that chyldre Iesus lorde aboue al
for he wolde that his lownes and abiectyon were knowen and sene
to his and to other and that nat so symple and fewe but to grete and
many: And also that is moze to wonder in suche case and tyme in the
whyche by reason it was moche to drede. that is to saye yst they co-
myng fro so ferre and syndynge hym that they sought kyng of Jew-
es and whome they byleued almyghty god lyenge there in so symple
aray/ and so great abiectyon by that symple syght supposynge theym
dysceyued and holding them selfe as foules shulde go away without
deuocyon and bylcue. But neuertheles the maister of mekenesse and lo-
uer of symplenes lest nat for to fulfyll the perfectyon therof gyuyng
to vs ensauple that we shulde nat go fro the grounde of trewe me-
kenesse by colour of any semelynesse profite or gode. but that we shul-
de lerne to wyl for to appere and be sene symple and abiect i the sight
of other: that blessyd vertue of perfyte mekenesse he graunt vs by his
grace that so wolde meke hym selfe for our sake: that is our blessyd lo-
rd Iesu amen.

O mora domini apud preseppe continetur in proximo capitulo ex
cepta meditatione de ministro suo: & sollicitudine circa puerum
Iesum de quibus poterit quis feliciter meditari.

Of the purificacyon of our blessed lady saynt mary.

Ca. ix.



After the tyme that the kinges had perfourmed theyr offryng: and were gowne home agayne into theyre owne Countre as it is sayde: yet stode that woorthye lady of al the worlde in that symple harborow with hyr blessed son Iesu & hyr holy husbonde that olde man Ioseph at the racke pacyentlye abydyng vnto the .xl. day that was ordeyned by the lawe hyr puryfycaciō as she were another woman of the peple dyffowled by synne & as the chylde Iesu were a pore man and nat god: nedy to kepe the obseruance of the lawe. But why wene ye that they dyd thus. Sothly for a trewe ensauple vnto vs of the ryght way of obedyence: And for they wolde haue no siguler prerogatyue they kepte the comon lawe as other dyd. But thus do nat many that lyue in comon congregacyon. The whyche desyre to haue speccial prerogatyues: and therby wylbe sene more woorthypful than other: and synguler aboue other: But therein is nat true meeknesse. Whanne the fourty dayes were come of hyr puryfycacyon after the lawe. Thanne went our lady wyth hyr sonne Iesus & Ioseph and toke the way fro Bethlem vnto Ierusalem that is bytweene fyue or syxe myle: there to present the chylde and offre hym to god in the Temple after as it is wryten in the lawe of god. Nowe let vs here go wyth theym by deuout contemplacyon: and helpe we to bere that blessed burden chylde Iesus in our soule by deuout deuocyon and take we inwardly gode entent to al that is here sayde and done. For they ben ful deuout: In this maner than they berynge and bryngyng the chylde Iesus into Ierusalem. And at the entryng in of the temple of god. there they bought two turtys or elles two douys to offre for hym as the maner was of pore folke. And therfore the gospel speketh nat of a lambe that was the comon offryng of ryche men: In token that they were wyth the porest folke. And here wyth that ryght wyse man Symeon led in spyrte by the holy goste cam into the Temple to se that he had longe tyme desyred cryste goddes sonne after the behest and answer of the holye goste. And anon as he had the syght of hym knowyng hym by the spyrte of prophesye: he kneeled downe and deuoutly woorthypped and honoured hym as he was borne in his mothers armes: and the chylde blessed hym and lokyng vpon his moder bowed towarde hym in token that he wolde go with hym: And so the moder vnderstandyng the chyldees wyl and therof wondryng toke hym to Symeon: and he wyth great ioy and reuerence clyppige hym in his armes rose vp blessing god: and sayng these wordes wythe a glad spyrte. Lorde I thanke the for nowe thou lettest thy seruauent after thy worde i peas. For why I haue sene wyth myn eyen thy blessed son & sauour. And afterwarde he prophesied of his passhon & of

the so:olve therof: that shulde as a swerde perce and wounde the moders hert. Here wyth also that worthy wedolwe anne the propheteſſe cam to theym into the temple and worſhypped the chylde. she prophesied of theym also/ and spake of the redemptyon that was to come by hym to mankynde. And the moder maruaylynge of al these wordes kepte thym by gode entent pzyuely in hert. And thanne the chylde Iesus stretchyng his armes to warde his moder and so was he betaken agayne vnto his moder. Afterwarde they went in maner of processio wyth the chylde: the whyche processyon is presented this day in al holy church wyth lyght brennyng to goddys worſhypp: and than they went in this maner. Fyrst those worſhyppful olde men Ioseph and symeon went befoze Joyfulle eyther holdinge other by the handes: and wyth great myzthe syngyng and sayng. Lorde god we haue receyued this day thy great mercy in myddes of thy Temple And therfore after thy great name so be thy louyng and worſhypp into the forthest ende of al the worlde. after theyme folowed the blessyd moder & maide saynt mary beyyng the kyng of heuen Iesus and wythe hyr on the other syde goeth that worſhyppful wedolwe saynt Anne wythe great reuerence and vnspcakable loy louyng and prayfynge almyghty god. This is a solene and worſhyppful processyon of so felwe perſones / but great thynges betokenyng and representyng: for there ben of al ſtates of mankynde some: that is to say of men and wyemen: olde & yonge maydens and wydowes/ forthermore whanne they were come to the auter of the temple/ the moder wyth reuerence knelyng dohne of fred hyr swete sonne to the fader of heuen: sayng in this maner as foloweth. Take nowe hyghest fader your dere sonne whome I offere here vnto you: after the byddige of your lawe: for he is fyrst borne of his moder. But gode fader I beseeche you that ye grue hym me. And than she rysyng vp lyft hym vpon the auter. O lorde god what offryng is this. Sothly there was neuer none suche sene fro the begynnyng of the worlde nor shalle neuer after vnto the ende. Nowe take we here gode hed holwe the chylde Ihesus lytteth vpon the auter/ as it were another chylde of the comon people/ and wyth that louely face and sad chere he looked and beholdeth vpon his dere moder and other that were there present: pacyently and mekely abydyng what they wolde do wyth hym: and ther wyth were brought the prestes of the temple and the childe iesu lorde of al the worlde was bought agayne as a seruaunt for. v. pens: that were called Sycles a maner of money after the lawe as other. And whan Ioseph had payde the money for hym/ the moder lady toke agayne wyth fulle glad wyll hyr blessyd son: and after she toke the foresayde byrdes of Ioseph/ and knelyng dohne and lyftynge vp hyr syen vnto heuen and holdyng theym in hyr handes offered theym sayng in this maner. Almyghty god mercyfulle fader of heuen take ye this lytelle gyft and offryng: and the fyrste gyft that

your lytell chyldre presenteth thys daye to your hyghe mageste of hys symple pouerte. And therewith the chyldre Ihesus puttyng his handis to the byrdes and lyftryng his eyen vp to heuen: spake nat but shewed countenaunce of his offryng with the moder. and so they layde them vpon the aulter. Nowe takynge hede what they ben that thus offren that is for to save the moder and the sonne. Trowe we wheder that of fryng thoughte it were lytell myght be forsake. May god forbode But we shall fully trowe that this was by aungels presentyd vp vnto the blessyd court of heuen. and therof the holy fader of heuen full gladly accepted: so that the blessyd company of heuen there thurgh were reioyced and gladded. by the forsayde presente. After that thys was done and so the lady fully keppe as it is sayde in alle that longed vnto the chyldre fro his byrth vnto this tyme our lady with hir blessyd sonne & hir spouse Ioseph toke the way fro the cyte of Iherusalem homeward vnto Nazareth. but by the waye she belised hir cosyn Elyzabeth desiringe also to se hir sonne that she loued specially And what tyme they met togedre they made greete Joye: and namely Elyzabeth whanne she sawe that blessed sight of the chyldre by vertue of whome in hir first concepyon: Iohn in hir wombe reioyced & she also replenysched with the holy gooste also Ihesus and Iohn whanne they were broughte togeder they kyssed other louely and with laughynge there & makinge moche myrth togeder. But Iohn as vnderstodunge his lord had hym alwey in countenaunce as with reuerence to hym and what tyme they had rested them there certeyne dayes. our lady with hir chyldre and Ioseph went forth in theyr weye towarde Nazareth: as to hir home and rest. But yet befelle no rest to theyme as it shall shewe after. Nowe yf we take gode entente to the forsayde processe / & howe longe tyme they haue layne out of theyr owne house in so grete pouerte and symplenes by reason we shoulde be styred to compassyon: and to lerne by ensaumple of theym mekenesse pouerte and buxomnesse and that were openly shewed in theyr symple dwellynge: in theyr poore offerynge and in the ladye keepynge. And fethermoze as worldly men make bodely mirth in this tyme of the natiuite vnto the feste of the purgycacyon that is called Candelmasse: so shulde eche deuout soule in thys tyme specially with deuocyon and goodly myrthe in soule: worship and honoure that blessed chyldre Ihesus: and his moder mary visyting theyme by contemplacion and some deuout prayer at the lest ones on the day as they se in spyrte our lady with hir chyldre leinge at the racke: hauynge therewith in mynde the mekenesse: the pouerte and the buxomnesse of theym as it is sayde louynge theym and keepynge theym vertuously i dede.

Thus endeth the fyrst part of this boke in contēplacō for the mōday.

¶ Of the fleynge of oure lord Ihesu into Egypt.

Caplm. x.

Dill

Nota de tem
pore natiui-
tatis domini
Nota deuo-
tam obserua-
tionem.

AND Whanne our lady and hir swete sonne Ihesus were to warde Nazareth as it is sayde before nat knowynge yet the prey councyle of almyghty god herof that Herode that tyraunte kyng purposed for to sle the noble chylde Ihesus and thanne the aungelle of almyghty god appered vnto Ioseph in his slepe biddinge hym that he shulde nat abyde but fle into Egypte with the chylde and hys moder. For herode wolde seche the chylde to sle hym. And anone Ioseph wakyng of his slepe cleped our lady: and tolde hir alle these harde trynges: and she in haste toke vp hir dere sonne and begane to goo. for she was full sore agast of thys worde and she wolde nat as she might be sene necligent in the keepyng of hym. wherfore anone in that night they toke the waye vnto Egypte and soo fled that greate lord the pursute of his cruel seruaunte: more properlyer the deuyls seruaunte traualyng with hym his yonge and tender moder & that olde man Ioseph by a noyous way: & harde & dryers that was nat inhabited and also a waye that is longe that is to say after the comon saying the space of xli or xl. dayes iourney of a comon curoure: prauenture to theim it was traualle of two moneths or more: and that waye as it is sayd was by that desert in the whiche the chylde of Israel lad out of egypt dwelled fourty yere. Lorde howe dyd they there of theyr lyuelod: or where rested they and where harboured in the nyghtes for in al that wey founde they ful seldom any house. Here ought we for to haue inwardly compassyon of theim and nat be loth or thinke traualous to do penaunce for our sylfe: syth other toke so grete and so often traualled for vs. namely they that were so noble and so worthy. and also in thys processe if we take gode hede we may se many gode ensamples. and notable doctrynes vnto vs. fyrst if we take good hede howe our lord Ihesus tooke in his owne persone somtyme prosperye & welth and somtyme aduersyte and wo: we shulde nat be styred to Impacyence what tyme befall to vs in the same manere but in tyme of temptacion and disconfort abyde with patience the tyme of prosperye and of conforste and so ageynward on that other syde. And if thou wylt se ensauple hereof in Ihesus: first in his byrth he was magnified of the herdm as god & honoured & worshypped of them as god & with grete ioy and sone after he was circumcised as a synfull synlpe man wyth forowe after the kynges comynge to hym worshypped hym souerainly bothe in theyr persones and grete gyftes and yet dwelled he stille in that stable amonge bestys in pouerte wepyng as another chylde of a synlpe man. aft he was presented in the temple with ioye and great thynges were pphered of hym as of god almyghtye. and now. He is boden of the aungell to fle fro herode into Egypte as he were a pore man without myght. and so furthermore in al his lyfe prosperye & aduersyte medled togeder to the ensauple and techyng of vs. for he sent vs dyuers conforstes to lyft vp our hope that we fall nat by dis

Quattuor

Paciencia in
ter prospera
et aspera.

peyre/and therwith he sent vs trybulacyons and dysconfortes to kepe vs in mekenes. that we therby knowynge our owne wretchednes may stande alway in his drede. The secunde lesson that we may lerne in this procelle is touchynge the busynes & the speryal zfortes of god y^e he that feleth theym speryally be nat therby eleuate in his owne sight as holdynge hym more worthy than other that haue them nat and al so he that feleth nat speryally suche gyftes or confortes be nat therfore cast downe by sorowe or haue enuy at hym that hath them for as we se here the aungels apperynge and spekyng of the chylde were to Joseph and nat to our lady and yet neuertheless he was lesse in myrte & moche more vnworthy than she. Also here we may lerne that he that feleth suche speryal gyftes of god though he haue them nat alway as he wolde and after his desyre: that thirrhughe he grutch nat ne be nat heuy by unkyndenesse agaynst god. For nat wythstandynge that Joseph was so nere and acceptable to god. Neuertheless the apperynge of the aungels and the reuelacyons were nat done to hym openly and in wakyng; but in maner of a dreame and in his slepyng. The thyrde notable thyng that we haue here of ensaunple is this: That our lord suffreth his chosen people to be dyscaled here thughe persecutions and trybulacyons that sheweth wel here in mary and Joseph what tyme they knewe the chylde sought to be slayne what: myght they here more sorowfull. For though it so were that they knewe & wylt well that it was goddys sonne. Neuertheless the sensuallite & the reason of theym myght kyndely be dystroubled and meued that is to say in this maner: Lorde god fader almyghty what nede is it vnto thy blessed sonne that here is to fle as thou myghtest nat defende hym from his ennemys & kepe hym here safe. And also theyre trybulacyō & dyscafe was in so moche more that them behoued to go into so ferre a londe that they knewe nat & that by harde wayes & noyō^s lth they were so moche vndysposed to goynge & trauaylige our lady for yowth & tendernes & Joseph for age & feblenes: and also the childe Jesu that they shulde bere and carye was bethes two monethes olde: and yet mozeouer they went into that londe in the whyche they as pore & vnknown had nat wherwith to helpe them selfe. Al these dyscafes were to theym mater of great trybulacyon and afflycyon. And therfore thou that suffrest here trybulacyō take ensaunple of them & kepe them patience. The fourthe notable thyng that we may consyder here is the great benygnyte and mercy of our lord. For there as he myght haue destroyed his ennemys anon in a moment that pursued hym and yet wolde he nat but benygnyly and swetely he chafe rather to fle dystrynge the tyme of the malyce and wodenesse of that cursed Tyrant Herode than to be auenged as he myght ryghtwysely of hym: And this was a profounde mekenesse and a great & excellent patience. In the same maner shulde we do: that is to say: nat wilfully withstode &

*Terclum.
Tribulatio
lectorum.*

*Quartum.
Benignitas
erga inimicos*

seke vengeaunce on them that do wronge and pursue vs but pacyent
 ly for the tyme forbere theyme and fle theyr malyce: and mozeouer spe
 cyally pray for theyme as god techech vs: Also in another place of the
 gospelle to do to our ennemyes as we wolde be done to/ Forthermoze
 as touchynge the processe of the sleynge of Jesu wyth hys moder and
 Ioseph what tyme that they came to Egypte anone at the fyrst entryn
 ge alle the Habymentes of that londe felle dowyn as it was prophecy
 ed afore by the prophete Ilaye. And thanne went they vnto a Cyte of
 that londe the whyche was called Hermopolys or Lymopolys: & the
 re they hyzed a symple hous in the whyche they dwelled seuen yere.
 as pylgrynes straungers pore and nedy Here may we deuoutly yma
 gyne and thynke of the maner of lyuynge of them in that straunge lō
 de and howe our lady wrought for hyr lyuelode that is to say wythe
 nedyll solwynge and spynnige as it is wrytten of hyr. and also Ioseph
 woorkynge in hys craft of Carpentrye. And howe the blessyd chyld ic
 sus after that he cam to the age of fyue yere or therabout went on hyr
 erandes and helped that he myght as a pore chyld to them shewynge
 in al his dedes mekenesse and great lowlynelle And sythen it behoued
 theym to gete theyze lyuelode in that maner wyth theyze trauayle: &
 perauenture wyth reprefe/often tymes of theym that they dwelled a/
 monge: as it fallethe comonlye too straungers and also wyth shame.
 What hope we of hyr household: as of beddyng clothynge and other
 necessaryes/whether they had in this superfluyte or curyosite. Maye
 wythout doubt: they whyche loued perfyte pouertye wolde nat haue
 thoughte they myght that is contrary to pouerte/as superfluyte or cu
 ryosytc. And namely touchynge curyosite: trowe we that our Lady
 in hyr solwynge or other maner of woorkynge made curyous woorkes
 as many folke done. May god forbide. For they woork such curyosy
 ttes that take none hede to lese the tyme: she that in that tyme wolde
 nat no: myght nat spende the tyme in veyne as many do and namely
 in these dayes: For this vyce of curyosytc is one of the mosse perylous
 vices that is. And that may be shewed by many reasons fyrst by lesyn
 ge of tyme that is ordeyned to the woorkshyp of god/ for such curyous
 woork occupyeth right moche moze tyme than wolde other pleyne/ &
 symple yght woork that were suffycient to the nede/ and great sha
 me and contrary to goddys wyll. The seconde harme that comethe
 of curyosytc is cause and mater of veyne ioy to the woorker as what ty
 me a man maketh such curyous woork: often loketh he theron wyth
 lykynge and thynketh and ymagenethe in his wyt beselye. And also
 whanne he woorketh nat and specyally in tyme of goddys seruyce: &
 whan he shuld haue his hert to god as a gode crysten man he thiketh
 or deuysethe for to make the same woork and theyrby he recountethe
 hym selfe subtyl and wytty: and so wolde he be sene passyuge other.
 Also it is cause of pryde to hym that such curio^s woork is made to, for

Nota viciuz
curiositatis.

Prima ratio

Secūda ratio.

Tercia ratio.

as symple playne and boystous werkes been occasyons of lo'whynesse and mekenesse. So been al thysle curyous werkes as oyle nourysshynge the fyre of pryde the holders and hauers of them Also it is to them that haue lykyng in suche curyosyte mater for to drawe theyr hertes from our lord god and heuently thynges. for as saynt Gregory saythe In as moche as man hath delyte here benethe in erthly thynges in so moche ageyne is he departed fro the loue aboue of heuently ande godly thynges also it is one of them thre: by the whyche all the wo'ld is infected in synne that is the foule luste of yuen: for suche curyosytes serue to nought ellys But to fede the yuen and as ofte as a man lykyngly and in bayne with suche curiosite fedeth his yuen so oft the maker & the vser offendeth god. wherfore men shulde be eschewyng suche curyosytes for grynge occasyon of synne for a manne shulde nat assente vnto synne for any maner of cause. But in al manere of thynges absteyne the from the offence of god And sythen our lord gaue enlaunzple & comendeth and loueth pouerte as it is sayde without doubte/ It folowth that he is greatly offended in that thyng that is dyrecte contrary to pouerte that is speccially curyoste. Also with al other harmes more ouer this is that it is a token of a bayne and a light and an vnsustainable herte and foule: wherfore he that wyll lyue in clennesse of conscience and withoute defylng of his soule hym byhoueth to absteyne him bothe from the mankynde and fro the vsyng of suche bayne curyosytes/ and to fle therfro as frō a venymous serpent. Neuerthelesse by thys forsayde represe of curyosyte. we shall nat vnderstande generally forboden for to make sayre werkes and honeste aparayle. for that is lesul so that it kepe a gode meane/ and namely in the thynges and werks that longe to goddys scrupce. in the which it is nedfull to be warre and to eschewe all corrupte entente of bayne Joye and al fals affection and foule lykyng of worldly vanytees. so that the vertuous meane of suffysaunte honeste passe nat into the excelle of vycyous curiosite And thus moche suffiseth of this mater sayde at this tyme.

Quarta ratio

Quinta ratio

Sexta ratio.

Septima ratio. et septimum malum.

Of the tournynge ageyne of our lord Iesu cryst fro Egypt: Capitulum.

xl.



After that herode was dede / and seuen yere were all ended in the whyche our lord Iesus had dwelleyd in Egypt the aungel of our lord apperyd vnto Joseph in his slepe / & bad that he shulde take the childe & his moder & go into the londe of Israel for they were dede that sought the chylde to sle. & he anon rose vp & with the childe & his mod as the aungel bad turned ageyn into the londe of Israel & whan he cam there & herd that archelaus the son of Hero

Paupes sum
ego.

De Johāne
baptista.

de regned in that partie that was cleped Judea: he dred and durst nat
goo theder. But as he was eft bydden of the aungell in his slepe he
went to the countre of Galyle into the cyte of Nazareth Here may we
se in the comynge agayne of Ihesus as it was in his goynger: sayde.
dredde and dysleafe medlyd with confore and ease. For what tyme they
beynge in a straunge londe herde of the deth of theyr ennemies and that
they shulde come ageyne into theyr owne londe: no doubtte but that it
was greate confore and hope of ease. But takynge hede therwith to
the harde trauayle by the waye. And after whan they cam into theyr
owne londe in hope of pease tydynge of a newe enneyme and for dres
de of hym abyde for to escheue his countre: there was dysconfort and
disleafe: and all vnto oure lord as it is sayde. Lorde Ihesu thou sayre
younge chylde thou arte lord: and kinge of heuen and erth. What disleafe
and what trauayle suffredest thou for oure sake: and howe sone thou
begannst: Sothely well spake the prophete in your persone whanne
he saythe thus. I am poore and in dyuers trauayles fro my fyrst youth
Swete Ihesu howe wentest thou: or was carryed alle that longe/and
harde waye/and namely thrugh that horryble desert passige ouer the
rede see/and also the flode Jordanne in soo tender age. for as it semeth
thys agayne comynge is more traueylous/and more noyous to the/ &
vnto thy leders thanne was thy fyrst goinge. for why that tyme thou
were so lytell that thou myghtest easely be borne in armes But now
thou art elder and more waken as in the tyme of bil. yere thou mayste
nat so/and goo moche mayste thou nat for tender age/and to ryde arte
thou nat vfed. Sothely it semethe that this traueyle all only that we
speke now of: were suffylant vnto full redepyon for all mankynde.
ferthermore as to the procelle of theyre waye maye thynke that whan
they come towarde the ende of that desert. There they founde Iohn
baptyst the whiche that tyme had begonne there for to lyue in deserte.
penaunce doynge though it so were that he had no synne penaunce wor
thy. for as it is sayde that place of Jordan in the which Iohn bapty
sed is that same place. wherby the chylderen of Israel went drye fote
whanne they came by that desert oute of Egypte/and that nygh that
place in deserte Iohn lyued in penaunce/wherfore it is lyke that Ihes
us and his moder founde hym there. and that they made grete Joye
& myrth at theyr goostly comige togeder. And no wonder: for he was
an excellent and a worthy chylde fro his byrth. He was the fyrste here
myte and the begynninge of relygyous lyuynge in the newe lawe: he
was clene mayde and grettest prechoure after cryste: He was a prophe
te and a glorious martyr. wherfore we deuoutly worshyppynge and
honourynge hym: take we oure leue at hym at this tyme/and goo we
forthe vnto our lord Ihesu and his moder in the forsayde waye after
they were passed the flode Jordan: Thanne came they ferthermore to
the house of oure ladyes colyn Elyzabeth: where they were specially

refresshed/and made togeder a greate and wel lykynge fesse and there
 Joseph heringe that Archelaus reigned after his fader herode in the co
 tre cleped Judea by byddynge of the aūgels as it is sayd byfore went
 with the chylde and his moder into the cyte of galyle clepid Nazareth
 and there they dwelled as in theyr owne home ledynge a symple and
 a pore lyfe togeder: but in that grete goostly rycheſſe of charyte lothus
 is the chylde Ihesus brought into Egypte and than as we may thyn
 ke the systres of oure lady and other kynnes folkes and frendes came
 to them welcomyng them home and visyting them with presentis &
 gyftes as it was roo theym that founde theyr owne bare houthoulde
 Also amonge al other we maye specyally haue in mynde that Johā
 euangelyst cam with his moder our ladyes systre to vylite and se Ihe
 sus the whych Johā was that tyme about fyue yere olde for as it is
 writen of hym. He dyed the yere frome the passyon of oure lordē thre
 scoze yere and seuen that was the yere of his age foure scoze and eichte
 ne/ So that at the tyme of our bleſſyd sauoure Ihesu crystes passyon
 he was of age one and thyetty yere And cryste hym sylfe thre and thret
 ty or lytel more. And soo at thys agerne comynge of Ihesu that was
 thanne seuen yere olde Johā was fyue yere olde and as he was after
 amonge al other chosen apostles and dyscyples specyally of oure lordē
 Ihesus: so it is lykly that in this tyme of theyr chyldehode he was mo
 re there than other and as moſte specyall pleasure to Ihesu fro thys tyme
 into the tyme of trauelue yere of Ihesus age, the goſpell maketh no
 mencyon of the chylde Ihesu Neuertheles it is wytten and also say
 de that there is yet in that place a Welle where at the bleſſed chylde Ihe
 sus set oft tymes water for his moder for that meke lordē refused nat
 for to do suche lowe seruyces vnto his moder: and also she had none
 other seruaunt: All theyr lyuyng was in mekenesse and in pouerte to
 our enſaumpic to folowe hym. Amen.

¶ Howe the chylde Ihesus was left alone in Iherusalem. Ca. xii.



Ohus whanne
the childe Jhe
sus was twel
ue yere olde / &
his dere moder
with Joseph went into Jheru
salem : from the feste daye that
lasteth eyght dayes after the bid
dyng and the custome of the la
we. he went also wyth theym
in that moste tendre age trauay
lynge al that iourney and longe
weye beforesayde to honoure &
worshippe his fader of heuen in
his feste dayes as reason wolde
for there is souerayne loue by
twene the fader ande the sonne
neuerthelesse there was moze

inwarde sorowe of herte and compassyon to the sonne of the worship
pyng of his fader that he sawe in doyng of many maner synnes / thā
was one Joye withoutforth in the pompe and the solempnyte of that
feste: but so stode he with his parents in the tyme of that feste keepyng
the lawe as moche as another of the poe people. Tyll what tyme the
feste dayes were fulfilled and ended. And than after that hys parētes
were gone homeward he dwelled styll there in Jherusalem theym vn
weyng. Nowe take we here good entente as we were present in all
that is here spoken of for thys is a full deuout mater & a profytable to
vs as it is sayde byfore: The cyte of Nazareth where our Lady dwel
led was from Jherusalem the space of xl. myle and xliii. or therabout
and so befell that his moder our lady and Joseph toke dyuers wayes
homwarde / and what tyme they cam togider at euen where they had
set to be harbored: our lady seyng Joseph without the chylde that
she supposed had be with hym: asked of hym where was the chylde &
he sayde that he wylt neuer for he wende as he sayde that she had ladi
hym with hir: and therwith she bcast out on wepyng & with gret so
rowe sayde alas where is my dere chylde: for nowe I se I haue nat
wel kept him / and anone she began to go about in the euentide as she
myght honestly fro house too house askyng: Sawe ye nat of my son
Sawe ye nat of my son vnnethes might she fele hyr selfe for sorowe &
care of hir son. And the sely olde man Joseph foloweth hir alway we
pyng: and what tyme they had longe sought & founde him nat what
rest hope we they had in that night / and namely the moder that loued
hym moste tenderly. Sothly no wonder though they had no conforte
all though theyr frendes comforted theym as they myghte. for it was

nat alytelle losse to lese Jesu. wherfore here we may haue resonablye
 great compassyon of the great anguysh that our ladyes hert was in
 now for hyr sonne: she was neuer i so great sorowe fro the tyme that
 she was borne. And also here may we lerne what tyme tribulacions
 and anguysh falle to vs nat to be heuy nor moche dystroubled ther/
 by/ sythe god spared nat his owne moder as in this party/ for he suf/
 freth specciallye trybulacions to fal to them that be his cholen: and so
 they be taken of his loue/ And to vs it is expedyent to haue theym for
 many reasōs. Than our lady sorz as it is sayd for she myght nat fynd
 hyr sonne/ that nyght closed hyr in hyr chamber/ and toke hyr to pray/
 er as to the best remedy in that case: laynge in this maner. Almyghty
 fader of heuen ful of mercy and of pyte: it lyked you & was your wyll
 to gyue me your dere sonne. But lo now fader I haue losse hym and
 wot nat where he is: but thou that knowest alle thynges telle me and
 shewe me where my swete sonne Jesu is. and gyue hym me agayne.
 Gode fader beholde the sorowe of my hert and nat my great neglygē/
 ce. for I knowlege well that I haue greuously offended the i this case
 neuertheless syth it is falle me to be ignoraunt: ye for your gret gode/
 nesse: gyue hym vnto me agayne for I may nat lyue wythout hym.
 And thou my swete sonne Jhesu where art thou now. or howe is it
 wyth the/ and where art thou now harborowd. lord whether thou
 be gone vp into heuen agayne to thy fader: for I wot welle that thou
 art very god and goddys sonne: but why than woldest thou nat telle
 me before: and also I wote welle that thou art very man on me borne
 & here before I kepte the and bare the to Egypt fro the malyce of He/
 rode that sought the to sle. but now whether any wycked man hath
 espyed the/ the fader almyghty he kept the from al perylle and from al
 malyce. Dere sonne telle where thou art that I maye come vnto the:
 or elles thou come to me and forgyue me this neglygence at this tyme
 and I promyse that it shalle neuer after befall me: for howe this is be/
 falle I wot nat. but thou knowest that art my hope: my lyfe and alle
 my gode: and wythout the I may nat lyue. In this maner and by su/
 che wordes as we may deuoutly suppose: al that night the mod pray/
 ed for hyr sonne. After vpon the morowe cry Mary and Iosephe sou/
 ght hym in dyuers other wayes that led to Jerusalem: and forther/
 more they sought hym bysely amonge theyre frendes and kynnen.
 but they myght nat here of hym: wherfore his moder was soo sorze
 that she myght in no maner be comforted. But the thyrde day after
 whanne they cam to Jerusalem: and sought hym in the temple. The/
 re they fonde hym syttinge amonge the doctours of the lawe heryng
 theym ententyfly/ and askyng them questyōs wysely. & anon as our
 lady had the syght of hym/ she was as glad as she had tourned fro de/
 the to lyfe: & therwith knelynge downe thanked god inwardly wyth
 wepyng joy. And as sone as the chylde Jesu sawe hys mod anon he

O to marie

Detriduo

¶

Went to hyr and she wyth vnspekable foy clypsed hym in hyr armys, and kyssed hym oft tymes and holdynge hym in hyr barme: rested a whyle wyth hym for tendernes tyll she had take spyryte and thanne she spake to hym and sayde/ Dere sonne what hast thou done to vs in this maner. For lo thy fader and I wyth gret peyne haue sought the al these thre dayes. And thanne he answered agayne and sayde/ what ayleth you to seke me. Knowe ye nat welles that it behouethe me to be occupied in tho thynges that longe to the whorschyp of my fader. but these wordes they vnderstode nat in that tyme: And thanne sayd his moder. Sonne wylt thou nat go home ageyne wyth vs. & he mekely answered I wylle do as ye wol that I do and as it is plesynge vnto you/ and so was he subiecte to theym and went home agayne wythe them to the Cyte of Nazareth. In this foresayde processe of iesu what hope we that he dyd: or where and in what maner he lyued those thre dayes/ we may suppose that he went to some Hospytalle of poze men and there he shamefastly prayed and asked harborowre: and after yete and lay wyth poze men as a poze chyldre: and some doctours say that he begged tho thre dayes. but therof lytel force so that we followe hym in perfyte mekenesse and other vertues. for beggyng wythoutforthe but if there be a meke hert wythyusforth is but lytelle worthe as to the perfectyon. Forthermore in the foresayde processe we may note and lette ne the profitable thynges to vs. The fyrst is that he that wyl perfyte ly loue god: shalle nat dwelle amonge his fleschly frendes & kynsinen. but he must leue them and go fro theym. In token wherof the chyldre Iesus left his owne dere moder what tyme he wolde be occupied about the gostely woorkes of his fader. And also whan he was sought amonge his frendes and kynsinen he was nat founde there in that tyme. The seconde is. he that ledeth gostely lyfe/ wonder nat moche ne be nat dysconforted ouer heuclly: though he be somtyme so dyre in soule/ and as boorde of deuocyon as ye were forsake of god. For this maner fel to goddys moder as it is sayde before. wherfore be ye nat in dyspayre therby/ but seke ye Iesu besely in holy medytacyons and gode woorkes and specyally in deuout prayers: & ye shalle fynde hym at the last in due tyme. The thyrde is that a man shulde nat folowe moche hys owne wyte or his owne wylle. For our lord Iesu after he had sayde that hym behoued to be occupied in those thynges that longed to hys faders woorschyp. After he left that proper wylle and folowed his patris wylle: goynge forth wyth them fro the temple home into Nazareth and was subiect to theym. And this is specyally nedeful to relygious folke to folowe by true obedyence of theyre souerayns. And also here haue we great ensauple of mekenesse in our lord Iesu. wherof we shalle treate more playnly in the chapter that next foloweth.

¶ What maner of lyuynge our lord Iesu had & what he dyd fro his xxi. yere to the begynnyng of xxx. yere.

Ca. xxi.

From the tyme that oure lord Ihesus was gone home to Nazareth with his parentes what time that he was twelue yere olde as it is sayde before vnto his tyme of thretty yere we fynde nought expresse in scripture autentike what he dyd and howe he lyued and semeth full wonderfull. What shalle we thanne suppoise of hym in all that tyme: whether he were in so moche ydelnesse that he dyd nought or wrought no thynges worthy too be wretten or spoken of. God for bede And on that other side if he dyd and wrought. Why it is nat wretten as other dedys of hym bene. Sothely it semeth merueylous & also wonderfull. But neuerthelisse if we wolde take here gode entente we shulde se that as in nought doynge: he dyd grete thynges and wonderfull: for there is no thyng of his dedes or tyme of his lyuinge wythoute mystery or edyfycacyon: but as he spake and wrought vertuously in tyme. so he helde his peas & rested and withdrew him vertuously in tyme. wherfore he that was souerayne mayster and cam for too teche vertues: & shew the trewe waye of euerlastinge lyfe he began fro his youthe to do wonderfull dedys and that in a wonderfull manere and knowen and that was neuer erlke herde before: that is for to saye shewynge hym sylfe in that tyme as ydel and vncūnyng and abiecte in the syghte of folke: in manere as we shalle saye after nat fully affirmynge in this / or other that we may nat openly proue be holy wrytte or doctoures approued: but deuoutly ymagynynge to edyfycacyon and scryynge of deuocion as it was sayd in the prohemie of this boke at the begynnyng And soo we suppoise that oure lord Ihesu in that tyme withdrew hym fro the company and felawshyp of men / & went ofte sythes to the synagoge as to the church and there was he moste occupied in prayers but nat in the hyghest and moste worshipfulle place but in the lowest and secrete place and after in tyme whanne he cam home halpe hys moder and also parauenture his suppoised fader Iosoph in his craft comynge and goynge amonge men: as he knewe nat menne Also that knewe hym of the comon people that he dwelled amonge: & sene so fayre and semely a yonge man doynge no thyng that was in to prayse or magnifyng to hys name wondred greatly of him Namely as the gospel sayth of hym whan he was yonge / and of twelue yere of age / Ihesus profyted in age: in wysdome and also in grace to fore god and manne / that is to saye in the syghte and oppynion of men But now we whanne he was of more age into the tyme of his thretty yere he shewed no dedes of comendacyons outwarde wherfore men scorned hym: and helde hym as an ydeot an ybell man and a foole and so it was his wyll to be holde as vnwothy and abiecte into the worlde for oure saluacyon as the prophete speketh in his persone thus. I am a worme and natte a manne: represe of men and abiection of people But here may we se that he in that abiection as it were nat doynge: dyd a fulle vertuous dede of woorthy commendynge: and what was

Qui se cristi
mat alcht esse

Discite a me
q: mit? sum.

that. Sorhly that he made hym selfe foule and abiecte in the syght of other: and herof had he no nede: but we had this nede: for sothly I trove that in alle our dedes there is no thyng greater nor harder to fulfyl than is this. wherfore me thynketh that man is come to the hygh-est and hardest degre of perfectyon: the whyche of ful herte and trewe wyl wythout feynynge hath ouercome hym selfe: and maystered the proude sterynge of the flesshe: that he wyllceth nat to be in reputacyon of men: but coueyteth fully to be despyled and holde as afoul and vnworthy & abiect for this is worthy and more to be cominended than a man to be passyngly stronge and a conquerour of cytees and londes as salamon saythe: wherfore tyll we come this degre of perfectiō we shal holde our selfe as ful vnperfeyte and al that we do as no thyng to count. For sythe in sothnesse alle we do but as vnworthy seruauantes what tyme that we do the gode that we owe to do as hym selfe wyrclesse the tyll we come to this degre of abiectiō: and parfyte repese of our selfe: we be nat set sadly in trowth: but rather in banyte: as the apostle openly shewethe in these wordes. who so holdeth hym selfe in his owne reputacyon as ought worthy sythen i sothnes he is nought he begyleth and disceyueth hym selfe: And so as we sayde before oure lord Ihesu cryste lyued in this maner: and made hym selfe as abiecte and as vnworthy and as lowe to the world: nat for his owne nede. but for to teche vs the true way of perfectyon: wherfore yf we lerne it nat we may by no meane be excused. For it is a ryght abhominable thyng: to se hym that is but a worme / and a wormes mete to come for to hyghe hym selfe by presuptyon: and lyft vp hym selfe as ought whanne that the hyghe lord of maieste so meked hym selfe by abiectiō: and lowed hym selfe as nought / and that byd he nat by faynyng but as he was sothly meke and mylde in herte / Lo also wythout dys-simulacyō he lowed hym selfe wyth al maner of mekenes. & abiectiō in the syght: fulfyllynge fyrst in dede that he taught after by worde. whan he bad his disciples to lerne of him for to be meke & mylde i hert And in so moche he lowed hym and auantysed hym selfe that also aft he beganne to speke and to preche of hyghe thynges of the godhede as the gospell tellethe and to worke myracles and wonders: and yet the Jewes set noght by hym: but despyled and scorned hym sayng what is he this: is nat he the wryghtes sonne Joseph / And also in the deuilles name he casteth out deuyles: and many such other despites he suffereth pacyently: and mekely / makynge so there throughe a scharde of mekenes ther wyth to sle the proude aduersarye the deuille of helle If we wylle se howe myghtely he gyde hym selfe wythe this swerde of mekenesse: after the byddyng of the prophete: let vs take gode hede to alle his dedes and we shalle se i theyme alway she: & ed great mekenes as we may se yf we haue welle in mynde alle the proceffe afoze sayde: yet hyderto. And also hereafter shalbe i helwed more and more vnto

his harde deth and mozeouer after his resurreceyon and after his asce
cyon to heuen: and yet therto mozeouer at the last day of dome whan
he shal sytte in his maieste kyng and domesman of al the worlde yet
shal he shewe his souereyn mekenesse to his creatures his bretheren
by these wordes. As longe as ye dyd almesse dedes to these my loued
bretherne ye dyd it to me. And why hope we that he shewed so moch
and loued pryncypally this vertue of mekenes. Sothly he knewe wel
that as the begynnynge of alle synne is pryde: so the foundement of al
godenesse and of alle saluacyon is mekenesse: wythout the whych fou
dement the byldynge of alle other vertues is in veyne/ and therfore yf
we trust of maydenhede of pouertye or of any other vertue or dede wy
thout mekenesse we be desceyued. And for almoche as he taught and
shewed vs in what maner this vertue of mekenesse shalbe gotten/ that
is to say by despyfynge and abiection of a man of hym selfe i his own
syght and in other mennys syght/ and by continuall doynge of lowe
and abiect dedys. Therfore vs behoueth to loue and vse these meanes
yf we wylle perfytely come to that hyghe vertue as saynt Barnarde
saythe in dyuers places: god gyue hym grace to gette it as it is sayde.
For sothly I that wryte this knowlege me ful farre therfro. And th
moche at this tyme suffysethe spoken of this souereyne vertue of me
kenesse. But now go we agayne to our pryncipalle mater of the myz
roure of the blessyd lyfe of our lord Jesu: beholde we there the maner
of lyuynge of that blessyd cospany in pouertye and in synplenesse to
geder/ and howe that olde man Joseph wrought as he myght in hys
craft of Carpentrye/ oure lady also wyth hyr dyskaf and nedylle and
therwyth makynge hyr mete and other offyce doynge that longeth to
housholde as we maye thynke in dyuers wayes and maners. And
howe our lord Jesu helped them bothe at theyr nede mekely and also
in laynge of the boorde makynge of the beddys and such other besynes
gladly and lowly mynystrynge and so fulfyllynge in dede that he say
th of hym selfe in the gospelle that mannes sonne cam nat to be serued
but to serue. Also we may thynke howe they etc togeder euery day at
one lytelle boorde nat precyous and delycate metes but synple and so
bre as was onely nedeful to susteuaunce of kynde. and after mete howe
they spake togeder. And also perauenture other whyle in theyr mete.
nat veyne or dysolute/ but wordes of deuocyon and fulle of excellent
wysedom and of the holy goste/ and so as they were fed in body theye
were moche better fed in soule. And thanne after suche maner recreaci
on in comon/ they went to prayer by theym selfe in theyr closettes for
as we may ymagyn they had no gret hous but alytel hous i the why
che they had thre souereyne thynges as it were thre smal chaumbers
there specyally to pray and slepe: and so may we thynke howe our lord
Jesu cryste euerye nyght after praycr goeth to hys bedde lowlye &
mekelye shewynge in that and alle other nedes vnto mankynde that

Bernard⁹ in
epistola ad cano
nicū regulare

Nota modū
vivedi Jesu
cum parentis
bus suis.

Nota. creni
plū penitēcie
i dño Ihesu.

Nota contra
carnales et
mundales

he was very man and hydige his godhede fro the fende. O lordē Ihesū well mayst thou be cleped hyd god: that woldest in all thys longe tyme thus trauayle and put to penaunce that moost Innocent body for our sake whan the trauayle of one nyght had suffyled to redemptyon of alle the worlde. But the grete loue of man made hym to do grete dedys of penaunce for hym. And so thou that arte kyng of kynges & almyghty god withouten ende that helpst all men in theyr nede and yeneest thy goodes to alle other plentifully as euery condycyon & state asketh ye choyce and reserued to your owne persone so grete pouerte abiectyon and penaunce in wakyng in slepyng: absteynyng etyng and alle youre other dedes doyng and in that soo longe tyme for our loue. Lordē god where be they now that loued so moche the lustre the lykyng and the ease of the flesshe that seche so besyly petyous and curtyous and dyuers ornayntes and banytees of the worlde. Sothelye we that loue and desyre suche thynges we lerne nat that in the scole of this mayster. For he taught vs both by wo:de and by dede mekenelle pouerte and penaunce and chastelyng of the body. and sith we be nat wiser than if we wyl nat eue lat vs folow that souerain maister that wyl nat begyle & that may nat be begyled & also after the doctryne of his apostle hauyng lyuelode & clothyng: in these be we appayed and that vertuous lyuyng & exercyses befor sayde folowe we to our lordē Ihesu that we may after thys wretched lyfe in penaunce come to his blyss and ioye Euerlastyng Amen.

Of the baptyisme of our lordē Ihesu cryste and the
Waye therto. Ca. xliii.



After that tyme and twenty yere were complete in y^e which our lordē Ihesus lyued in penaunce and abiectyon as it is sayde in the begynnyng of his .xxx. yere: and spake vnto his moder and sayde Dere moder it is now tyme that I go glorifye my dere fader and make hym knowen and also to shewe my selfe to the worlde and to werke of the saluacyō of mannes soule as my fader hath ordeyned & sent into this worlde for this ende. Wherefore dere moder be of gode conforte for I shall sone come ageyne vnto the. And therewith that souerayne maister of mekenesse knelinge doun to his moder askyng lowly hir blessyng and she also knelyng and clyppynghan there worthely in hir armes with wepyng sayd thus my blessed sonne as thou wilt go now with thy faders blessyng and myne and thynke on me and haue in mynde sone to com ageyne: and so recurrently takyng his leue at hys moder and also at hys suppoled fader Joseph. he toke his wey fro Nazareth toward Iherusalem and so forth tyll he cam to the water of Jordan where Iohū baptyfed the peple of

that tyme: the whyche place is fro Jerusalem the space of eyght myle
 And so the lord of alle the worlde goeth alle that longe way barefote
 & alone: for he had yet no pylgrymes gadred: wherfore we takynge go-
 de entent by inwarde compassyon of hym in his iourney: speke we to
 hym deuoutly in hert thynkyng in this maner. O lord Jesu ye that
 be kynge of al kynges: wheder go ye thus alone. Gode lord where be
 your dukes/erles/knyghtes/barons: hoys and harnays: charpottys/
 sumuers/and al other seruaūtes/and mynystrs that shulde be about
 to kepe you fro the comon people in maner of kynges and lordes wher-
 re be the trumpettes claryons and al other mynystrellye: harbourgers
 putueys: that shulde go before/and alle other worshippes & pompes
 of the worlde: as we wretched wormes be. Be nat ye that hyghe lord
 of whoos Joy and blyss heuen and erth is replenyshed why than
 go ye thus synplye alon and on the bare erth. Sothly the cause is for
 ye be nat at this tyme in your kyngedome. The whych is nat of this
 worlde. For here ye haue auauyld your selfe takynge the maner of a
 seruaunt and nat of a kynge: and so ye haue made your selfe as one of
 vs a pylgrym and as a straunger as alle our faders were: ye ar beco-
 me a seruaunt for to make vs kynges/and for we shulde come surely to
 your realme ye come your selfe shewynge vs the true waye wherby
 we may come therto. But lord god why do we leue and forsake that
 way/why folowe we nat after the: why loue we nat and make oure
 selfe: why do we so feruentlye loue and holde and coueyt so beselye
 worshippes pompes and vanytees of this mortal & wretched worlde
 Sothly for our realme is of this worlde & for we knowe nat our selfe
 as pylgrymes and straungers. therfore we falle in these folyes & mys-
 cheues: and so we bayne many sonnes holde and haue alway thyn-
 ges that ar bayne and fals: for tho that ben gode and trewe and those
 that ben tempozalle euer fallynge for those that ben heuenly and euer-
 lastynge. Truly goode lord if we desyre wyth a sad wylle to your re-
 alme: and our confort were in heuenly thynges and also therwythe if
 we inwardly thought and knewe our selfe here as pylgrymes & straū-
 gers we shulde sone and lyghtly folowe you. And of alle these crthely
 and tempozalle goodes takynge alonly that that were nedeful to our
 lyuige we shulde nat be taryed to ren aft you. But as without burde
 we shulde go lyghtly and fully despyse and set at nought alle these ry-
 chesses and worldly goodes. But now we speke we forthermore of the
 baptyisme of our lord Jesu what tyme that he came to the water of
 Jordan: there fonde he John baptylynge synfulle men and moch pe-
 ple that was come thyder for to here his pdycatio: for they helde hym
 that tyme as cryste. And than our lord Jesu amonge other went to
 Ichon and prayed hym that he wolde baptyse hym wyth other. And
 John beholdynge hym and knowynge hym in spyryte was aferde &
 wythe greute reuerence sayde/Lorde I shulde be baptysed of the and

*Advena & pe-
 regrinus ego
 suz sicut oēs
 ptes mei.
 Nota contra
 huius mundi
 dilectores.*

thou comyst to me and Jhesu answered: Suffre now for thus it falleth & besemeth vs to fulfyll al ryght wysnesse. as who sayth saye nat this now & bewrye me nat or make me nat know for my tyme therof is nat yet come. But nowe do as I byd and baptyse me for now is tyme of mekenesse. and therefore I wyll now fulfyll all manere of mekenesse. Here sayth the glose that mekenesse hath thre degrees The fyrste is. a man vnto be subget and lowe to his souereyne: and nat preferyd or hyghe hym selfe aboue him that is euyn with hym in estate. The seconde is to be subiect to hys euen lyke in estate nat to be hygged or preferred aboue his vnderlynge. The thyrde & the souereyne degre of mekenesse is to be subiecte and lowed to his vnderlynge that is he that is lasse in estate: thanne he and this degre kept oure lord Jhesus at this tyme whan he meked hym & lowed hym to Johā / and therefore so he fulfyllled alle ryght wysnesse and alle the perfectyon of mekenesse. And thanne whan Johā sawe our lordes wyll that must nedes be done he dyd as he bad and baptyfed hym there. Nowe take we here gode hede howe that high lord of mageste unrayeth hym & doeth of his clothes as another symple manne of the people. and after he is plonged in that colde water and in that colde tyme: as in wynter and all for oure loue and also for our helth ordeynyd the sacrament of baptyse and waschyng therewith none of his owne synnes for he had none But oure fylthes and oure synnes and so weddyng there goostely to hym holy church generally: and alle trewe soules spycially. For in the saythe of oure baptyse we be wedded to oure lord Jhesu cryst wherfore this is a greate feste and a werke of greate profyte and excellence. For this worthy werke all the hole holy Trinite was openly shewed in a synfuler maner whanne the holy goost was downe in lykenesse of a doue and rested vpon hym: and the voyce of the fader sayd. this is my beloued sonne in whome it lyketh me well: and therefore here ye hym vpon the which worde saint Barnad speke in this maner. lord Jhesu now is tyme too speke: and therefore nowe begynne and speke. Howe longe wilt thou be in scylence me thynke thou haste longe tyme holde thy peas: ye and fulle longe but nowe speke for nowe haste thou leue of the fader howe longe wilt thou that arte the vertue of god: & wyl dome of the fader be hyd in the peple as he that were feble & vncūinge howe longe wyltte thou that arte that worthy kynge of heuen: suffre thy sylfe to be cleped and also to be supposed & holde a wrightes sonne that is to say Joseph for as luke in his gospell witnesseth yet into the tyme of his xxx yere: Jhesus was supposed: & holde the son of Joseph O thou mekenesse that art the vertue of cryste. howe moch cōfoundest thou the pryde of banyte: for I can but lytelle or moze sothely to speke only it semethe me wel that I can: and yet nowe I may nat holde my tūge vnwysely and without shame puttinge my sylfe forth & shewing me as wyse and so redy to teche / and lightly to speke: but nowe

to here. And cryste what tyme he helde his peas so longe and also that he hyd hym sylfe fro the knowyng of men: whether he dred ought of vayne Joye: what shulde he drede vayne Joye that was in sothenes the Joye of the fader. But neuer thelesse he dred thys nat to hym sylf but to vs the whiche he knewe well had nede to be dredde of vayne Joye. And in that he spake nat woth his mouth he taught vs in dede. And that thyng that he taught after by worde: now he speketh by ensauple that is. Lerne of me for I am mylde and meke in herte. For of the youth of our lord into this tyme of threttie yere. I here or rede but ytell moze. But now we maye he no lengar be hyd lythen he is so openly shewed of the fader. All these ben the wordes of saynte Bernarde in sentence confermyng that was sayde before in the next chapter how that our lord Jesu mekely helde his peas vnto this tyme for our doctryne to sle presumpcyon and kepe perfyght mekenesse the whiche hertue yet here in his baptylme he shewed moze growen than it was befoze by souerayne lowynesse openly shewed to his seruauit makinge hym worthy and greater: and hym sylfe as vnworthy and abiecte and also in another poynte we maye se his mekenesse here growe for into thys tyme as it is sayde he lyued lowly: as in ydelnesse and abiectyon but now he shewed hym sylfe openly as a synful man. for Johi prechyd to synfulle men for to doo penance and baptylme theym and oure lord came amonge theym and in theyr syght was baptylled as one of theym: and that was a souerayne poynte of mekenesse: namely i thys tyme whan he purposed to preche and shewe hym sylfe as goddes son. For as by waye of mannes reason he shulde haue drede Chan of that lowe dede lest therby whan he preched he shulde haue ben in lesse reputacyon and despyfed as a synfull manne and vnworthy. But therfore leste nat he that was mayster of mekenesse to meke hym sylfe in al maner of lowynesse to oure doctryne and ensauple: shewyng hym sylfe thinge that he was nat into dyspyte & abiectyon of hym sylf but we in contrary maner shewe our sylfe that we be nat i to worshyp & praylig of oure sylf. for if there be any thyng in vs of vertue that oughte too be prayled that gladly we shewe and make but our defautes and trespases we hyll and hyde. And yet be we in sothnesse wycked & synfull. And though it so be that we knowe our sylfe as in our owne sight vnworthy & synful. Neuerthelesse we wolde nat be holde so in the sighte of other and in that is cure mekenesse ferre fro the perfyght mekenesse of Jesu as it is here and befoze shewed. And in al his dedes he shewed it as that vertue that is moost nedefulle too vs. wherfore loue we it and bely vs in all our dedes pryncypally to kepe it: nat dredyng therby to be the moze vnable for to profyte of other. for as he was in thys tyme of his souerayne mekenesse of his vnderstandige of his baptime taken of his seruauit shewed by wytuell of the fader and taken of the holy goost goddes son. So though we make vs abiecte and lowe

*Nota contra
supbiam.*

¶

Nota

vs neuer so moche in our owne syght and in other men if we ben able to profyte to other: god wyll make vs knowen in tyme as it is moſte ſpedefull to our owne mede & to other menys profyte.

Explicit pars Secunda & contemplatio p die martis.

Incipit pars tertia. Of the faſtyng of our lord Jeſu and of his tēptacyon in deſert. Capitulum. xv.

And after that our lord Jeſu was baptized as it is ſayd before anon he went into deſert: and there vpon an hylle whych was from the place of his baptiſme about a four myle: & is cleped Quarē- tana: He faſted fourty dayes & xl. nyghtes wythout etyng or dryn- kyng. and as the euangeliſt marke telleth his dwellyng was there amonge beſtes. Nowe gyue we here gode entent to our lord Jeſu ſpe- cially & to his dedes: for here he techeth vs & gyueth vs enſauple of many great vertues: as in that he is ſolytarie & faſteth & prayeth. & waketh & lyeth and ſlepeth vpon the erthe mekely & is ſuccūit with the beſtes. In the whyche proceſſe ben touched four thynges that lon- ge ſpecially to goſtely exercyſe and vertuous lyuinge and wonderful helpynge eche to other togeder: that is to ſay: ſolytarie beyng faſtyn- ge prayng and penaunce of the body: by the which we may come beſt to that noble vertue that is clenenes of herte. The whyche we owe ſo uereynly to deſyre in aſmoche as it is moſte nedefulle to vs and it com- prehendeth in maner in it ſelfe alle maner of other vertues That is to ſay charyte mekenelle pacyence and all other vertues: and alſo it put- teth away byres: for wyth byres or wyth default of verrues / clēnes of hert may nat ſtonde and laſt. And therfore in that boke that is cal- led Calcōnes patrū: It is ſayde that alle the exercyſe of a man ſhulde be pryncypally to gete and haue the clenelle of hert and no wond for therby a man ſhalle deſerue to ſe god: as Cryſte hym ſelfe wytnelleth in the goſpelle ſayng thus. Bleſſyd be the clene in hert for they ſhal ſe god. And as ſaynt Barnarde ſayth the clenner that a man be in hert the nerer he is to god: & the more clerely ſeeth hym. wherfore to gette & haue this noble vertue: that is to ſay clenenes of hert pryncypallye hel- peth beſy and deuout prayer / of the whyche we ſhall ſpeke hereafter. But aſmoche as prayer wyth glotony or wyth the laſt and lybnyng of the body and ydelnes is lytelle worthe: Therfore it behouethe that there be therwyth faſtyng and bodely penaunce and wyth dyſcreciō for bodelye penaunce wythout dyſcrecyon letteth al maner gode wor- kes. Alſo for keepynge and fulfillynge of al thoſe thre forſaide thynges helpeth moche the fourth that is ſolytarie beyng for with moch noy- ſe and troublynge prayer wyll nat well be deuoutlye ſayde / and he that herethe and ſeeth many thynges ſhall ful hardly eſcape vnclen-

Puritas cor-
dis.

Bernardus.

Primum.

Secundum.

Tercium.

Quintum et
afflictio cor-
poris.

nelle of herte and offence of his consyence for sythes dethe entrethe by our wyndowes into the soule. wherfore thou that wilt be knyght gossely to oure lord Ihesu and couytest in clennesse of herte to se god by ensaumples of hym: go in a solytary place & in as moche as thou mayste sauynge thyne estate fle the company of flesshly men. Seche nat by curyolyte newe knowlege and frenshipp fyl nat thy iyen & thy cris with bayne fantasie. for it was nat without cause that holy faders here by fore sought. deserts and other soletary places fer fro the comon conuersacyon of men: and also it was nat for noughte and bode theyme that dwelled in relygyous conuersacyon that they shulde be blynde deef: & dumb. & that may let & distrouble rest of soule fle as venomous to the soule: this soletary beynge: & this fleyng as Barnarde saythe is more vertuously in soule than in body that is to say that mā in his entecion in deuocyon and in spyrte be departed from the worlde and man: and ioyned so in spyrte to god: that is a spyrte ande asketh nat solytary beynge of body in manere ande in tyme as specyally in tyme of specyall prayer: and also in other tyme of theym that owe by waye of theyr degree be solytary as recluse and some relygyous. And therfore sayde the same saynt that thou that arte amonge many bodely men thou maist be soletary & longe goossly: if thou wilt nat and loue nat these worldly thynges that the comonalte loueth: and also if thou dyspyse & forsake tho thynges that comonly alle men delyre and take. Also if thou flee stryues and debates: and yf thou flee nat with sorow thy own harmes: and haue nat in mynde wronges done too the for to be auenged. And ellys though thou be alone and solytary in body thou art nat alone in soule truly. And generally in what maner cōpany of men that thou arte conuersaunte: beware specyally of two thynges if thou wilt truly be solytary in spyrte that is that thou be natte a curyouse and a bely sercher of mannes conuersacyon: or ellys a presumptuous ande temerary demer of other men. This is saynt Barnardes sentence of solytary beynge: by the which we may vnderstande that bodely sollicitude suffyseth nat withoute goossly. But for to haue the goossly the bodely helpeth full moche: puttyng away occasyon withoutforthe that might drawe the soule withynforthe fro the onyng and knyttige to hys spouse Ihesu. wherfore that we may so be knyght vnto hym by grace be we aboute with all oure wyll and myghte to folowe hym. That is to say in trewe solytary beynge as it is sayde. And in deuoute prayer/ in fastyng and discrete bodely penaunce doyng. And furthermore that is conuersacyon in deserte was amonge Bestys: we haue ensaumples to lyue synpelly and bere vs lowly in what congregacyon we be and therwith for too bere pacyently: and suffre also theym that seme vnto vs and vnersonable and bestyall in maners and in lyuynge. and thus hauynge in mynde the manere of lyuynge of oure lord Ihesu Cryste in desert so in penaunce tho forty dayes: Every crysten soule ought to

Nota bene.

De temptacōe
dñi prima tē
tacio de gula

de abstīnētia
cōtra gulam
Nota plen⁹
infra capitu.
xlii.

Secunda de
vana gloria.

Terttia de a
uaricia

Nō de tēptas
cionibus sus
ferendis.

bylyte hi here often tymes by deuoute compassyon & specially in that
tyme begynnynge at the Epyphanye whan he was baptyfled into for
ty dayes after: in the whiche he fasted ande lyued there as it is sayde.
But now we ferthermore as to his temptacyon whanne xl dayes of his
fastynge were complete our lord Ihesu Cryste hongred. And anone
that fals temptoure the fende that bely was aboute to know whether
he was goddes sonne cam to hym and beganne to tempte hym of glo
tony and sayd if thou be goddes sonne: saye that these stones be made
and touned into loaves. But he myght nat with his trechery deceyue
hym that was maister of trouth for he answered him so wysely that
neyther he was ouercome by the temptacyon of glotonye/ and yet the
aduersary myght nat knowe that he desyred. For neither he denyed ne
affirmed that he was goddes sonne but concluded hym by an auctori
te of holy wryte and soo haue we here ensauple of oure lord Ihesu
to withstonde the vyce of glotonye. For there must we begynne yf we
wyl ouercom other vyces: as the ennemy comonly begineth therwith
to assaile thym that take them sylf to gostely lyunge. wherfore as it
seemeth he that is ouercom with that vy. c of glotonye that whyle he is
feble and vnmynghy to withstonde and ouercome other vyces as doc
tours say in thys place of the gospel: that but glotonye be fyrst refray
ned: manne trauayleth in vayne agaynst al other vyces Afterwarde
the deuyl toke hym vp and bare hym into Iherusalem that was from
that place aboute eyght myle as men saye/ and there he sette hym vp
on a pynacle of the temple. where he tempted hym of vayne Joye con
uertynge to know as he dyd byfore whether he were goddes son but
here was he also ouercome by auctoryte of holy wryte: so that he losse
fully his purpose in that he hurt hym nat as a man by pryde and him
sylfe was neuer the wyser of his godhede. And here haue we ensauple
of pacyence concydinge the grete benygnyte and pacyence of our lor
de Ihesu. That suffred hym sylf to be handled and borne of that cru
ell beste that hated hym & al that he loued. And that tyme as Saynte
Barnarde sayth: the ennemy scyng that he shewed no thng of the god
hede: and supposynge therby that he was nat god Temped hym after
as man at thys thynde tyme: whan he toke hym este & bare him agey
ne into a full hygh hyll belyde the forsayde hyll of Quercutana as nye
the space of two myle/ and there he tempted him ageyn of auarice and
therwith of ydolatre. But therfore was he openly reprovued and ful
ly ouercome as dyuers doctours tellen that expowne more playnely
these temptacyons / and thys gospelle. And therfore we passe ouer the
shortlyer here as we do in other expolycyons/ standynge pryncypally
in medytacyons as it was sayde at the begynnynge of thys boke if we
take here gode hede: how our lord Ihesu was handled and tempted
of the ennemy. We shulde nat wonder though wretches ben oft liches
tempted for only he was tempted in the same thre tymes. But also as

Meditatio
deuota

saynte Barnarde sayde in other dyuers tymes. as the appostle sayeth that he was tempted in al maner temptacyon that longeth to the infirmyte of man without synne. Furthemore whanne the ennemy was fully ouercome and gone away. aungelles came and mynystred hym But now here take we gode hede and byhold we inwardly our lord Ihesu etynge alone and the aungelles aboute hym / and thynke we deuoutly by ymagynacyon tho thynges that folowen hereafter for they be ful fayre and styrre to deuotyō. And so fyrste we may aske what maner of mete it was that the aungelles serued hym of after that lōge fast. Hereof speketh nat holy wyte. wherfore we may here ymagyne by reason: & ordeyne this worldly feste as vs liketh nat by erreure asfermyng: but deuoutly ymagenyng and supposyng and that after the comon of the manhede. for yf we take hede and speke of his might after the godhede. there is no questyō. for it is no doubt that he myght make what hym lyfte / and also haue of tho that been / and were made at his owne wyll. But we shalle nat fynde that he used his myghte and thys potter for hym selfe or for his disciples in theyr bodely nede. But for the peple too shewe his godhede we were that at two tymes he fedde theym meruaylously in grete multytude of felwe loues and fylles: but of his disciples is wrytten that in his owne presence they plucked crys of corne and yete for hungre as it shalle folowe here after Also what tyme that he hym selfe was wery of the gret Journey and waye: and satte vpon the well spekyng with the woman Samarytane: we rede natte that he made mete: and so it was nat lykly that in thys tyme after his faste and bodely hungre he purueyed his mete by myracle: syth in thys tyme he shewed openly his manhede / and also there was no manere of people there for to worke myracle vnto thetree edifycaciō as comōly he dyd: But only aungelles were there presente And sith in that hyll was no dwellinge of men: ne mete redy dyghte. we shall suppose that aungelles broughte hym mannes mete all redy dyght fro another place as it befelle to the prophete Danyell. For as holy wyte telleth what tyme Danyell was putte into the pytte of lyōs and Abacucke another prophete bare mete vnto his repers in the felde goddys aungell toke hym vp by the here of the hede and bare hym fro thens into Babylon vnto Danyel for to fede hym also with the mete and anone he was borne there ageyne And so in that maner late vs ymagyn here and with goostly myrth: as it were etynge our lord Ihesu at his mete / and also hauyng in specyally his dere moder. Thynke we deuoutly in thys manere what tyme Sathanas was reproued as a fals temptoure / and viterly dryuen away: holy aungellys in grete multytude came to oure lord Ihesu cryste after his byctorye: and fallynge downe to the erth deuoutly honowred hym / and salued hym as theyr lord and almyghty god. And oure lord benygnyly tooke theym vp enclynyng vnto theym with his hede: as it were knowles

chynge hym selfe very man: and in that somewhat lesse and loved fro
 aungelles. And than spake the aungelles and sayde thus. Oure moste
 worthy lord: ye haue longe fasted: and it is now your tyme for to ete
 what is your will that we ordeyne for you. And he saythe go forth
 vnto my dere moder: and what maner of mete she hathe redy: bynge
 to me for there is no bodely mete so lykynge vnto me: as that is of hir
 dyghtynge. And anone two of theym goynge forth: sodenly were by-
 fore hir and wyth greute reuerence gretyng hir / of hir sonnes behalfe
 tolde theyr message and of that synple mete she hath ordeyned for hir
 selfe and Joseph: the aungelles toke wyth theym a lufe and a towell / &
 other necessaries and brought it to Ihesus. and parauenture ther wy-
 th a fewe smale fyshes that oure lady ordeyned thanne as god wolde
 And so ther wyth the aungelles comynge spredde the towell vpon the
 ground: and layde byde thereon / and myldely stode and sayde grace
 wyth oure lord: Ihesu Cryste abydynge his glorious blessynge and
 and tyl he was sette. Nowe take gode entente specially thou that arte
 solytary and haue in mynde why thou etest thy mete alone as wyth-
 oute mannes felawshyp the maner of this mete. And howe lowly
 our lord: Ihesu Cryst sitteth doune to his mete vpon the bare groude
 For there hadde he neyther bakwarre nor quylshyn / And loke howe
 curteisly and howe soberly he taketh his mete. That withstandynge
 his hunger after his longe fast: the aungelles serued hym as theyr lord
 parauenture one of byde: another wyne: another dight fyshes and so
 me dyd synge in the stede of mynstrelly the sware songe of heuen and
 so they refreshed. and conforted theyr lord: god as it longed vnto theym
 with moche Joye medled with compassyō. This felawshyp hast thou
 though thou seest theym nat whanne thou etest alone in thy cell and if
 thou be in charite: and specially whanne thou hast thy herte vnto god
 as ye ought to haue after the byddynge of the appostle the which saith
 to vs that whether we ete or drinke or any other thinge do: al we shal
 do in the name of our lord: the whych name Ihesus we shall alwey
 blysse and thanke hym in herte: haue we moche haue we ytell: or haue
 we gode haue we badde: and soo ete oure mete though we be alone: as
 though we se bodely the blessyd aungelles that been presente gostely.
 And herwith hauynge in warde compassyon of oure lord: Ihesu crist
 and beholdynge in mynde hym that is almighty god souerayne lord
 and maker of all the worlde that gyueth mete to al flesshely creatures
 so meked in maner neded to bodely mete: and therwith etynge as ano-
 ther erthely man. moche ought we to loue hym and thanke hym: and
 with a gladde wyll take penaunce and suffre disease for hym: that so
 moche hathe suffered for vs. ferthermore as vnto the procelle whanne
 oure lord: Ihesu crist hadde eten and sayde grace. that is to saye than-
 ke the fader in his manhede in of that bodely refreccyō. He bad the au-
 gelles bere ageyne to his moder that was left tellynge hir that he shuld

in shoꝛte tyme com to hys ageyne. And whanne they had do as he bad and were come ageyn: that was a full shoꝛte tyme, he spake than to al the aungelles that were there and sayde. Go ageyne to my fader: and your blyssc: and recomynde me vnto hym and vnto all the courte of heuen. For yet it behoueth me to do pylgrymage here in erthe a whyle and anone therwith they fallynge doune to the erth and deuoutly askyng his blessyng: after he had blessyd theym wente vp agene vnto heuen teilyng there these tydnges after his gracyous vyctorye: And therof was al the blessyd courte reioysed and fulfylled in myghte: and thankyng god: and thus and in thys manere we may thynke and I magyn the forsayde processe too styryng of oure deuocyon: as by wey of medytacyons, in the whyche processe been many good notabylytees touchyng temptacyon of man in thys worlde: of the which saynt gregory / and other doctoures speken in the expolycion of thys Gospelle Ductus est Ihesus in deserto et cetera. And specyally Crystostome in imperfecto: The whyche for they been welles and suffysyently wrytten nat only in latyn: but also in Englyshe. We passe ouer at thys tyme. Spekyng ferthermore of the tournyng ageyne of oure Lorde Iesu Cryst home to his moder at Nazareth. And thanne whanne he went doune fro that hylle: and came to Jordan / John Baptyste as sone as he sawe hym came to warde hym puttynge his finger towarde hym she wyd hym & sayde lo the lambe of god: he that doth away the synne of the worlde. He it is vpon whome I sawe the holy goste rest what tyme I baptyfed hym. Afterwarde also another daye whanne John had shewed hym as he dyd fyrst Andreye and Peter with other disciples speken wyth hym and had a begynnyng of his knowlege as John telleth in his gospell. Afterwarde oure lorde Ihesu lefte that cuntre: and toke the waye to warde Galylee tyll he cam to his moder at Nazareth whome we shal also folowe by compassyon of his greate trauayle all that longe wey of lxiii. myle as it is sayd before and what tyme that he was comen home and his moder hauyng the syghte of hym. No wonder was though that she was glad and Joyful in so moche that there maye no tonge telle. wherfore anone she rose and clyppynge and kysynge hym welcomed hym home: and thanked the fader of heuen that brought hym safe vnto hir. But therwyth beholdyng his face leue and pale she had greate compassyon / and he ageynwarde reuerent le enclynyng dyd hir worship as vnto his moder and also to Ioseph his trowen fader. And so dwelled he with theym as he dyd before mekely: But in a nother manere of lyuynge as by shewyng wythouten foꝛth of his perfeccyon moze and moze as it shall be shewed hereafter. But for as moche as it were longe werke and paraunture teduous: both to the reders and also vnto the heres therof. If all the processe of the blessyd lyfe of Ihesu Cryste be wrytten in Englyshe so fully by medytacyons as it is yet hybert to after the processe of the boke before naz

med of Bonaventure in latyn. Therfore here afterwarde many chapters and longe processe that semeth lytell edyficacyon in as to the maner of symple folke that thys boke is specyally wrytten to. Shalle be left vnto it drawe to the passyon the which with grace of Ihesu cryst shall be more playnly contynued as the mater is mooste nedefulle: and mooste edefyng. And befoze only tho maters that seme mooste fructuous and the chapters of theym shall be wrytten as god wyll yue vs grace. Wherfore as that same Bonaventure byddeth: thou that wylt fele the swetnesse and the fruyte of these medytaciōs Take hede alwey and in al places deuoutly in thy mynde beholdyng the persone of our lord Ihesu cryst in all his dedes: as whan he standeth with his disciples and whanne with other synfull men: and whanne he precheth to the peple and how he speketh to them: and also whanne he wozecheth myracles and so forth the takynge hede of alle his dedes and his maners and princypally beholdynge hys blessyd face if thou canste ymagyn it that semeth to me mooste harde of all other: but as I trowe it is mooste lykynge to him that hath grace therof And so what tyme that synghuler medycacyons be nat specyfied: thys generall shall suffyse. Amen.

De apercione libri in sinagoga notatur in capitulo sequente.

Howe oure lord began to teche and to gadze disciples. Capitulum. xvi.



After that oure lord Ihesus was come home agayne to Nazareth fro his baptylme and his temptacyon: as it is sayde he beganne a lytell and a lytell for to vtter a sheeue hym selfe: and for to teche pryncely and in party. For as openly and fully we rede notte that he toke vpon hym the offyce of prechyng all that yere folowynge: that is to saye vnto the tyme that he wrought the fyrst myracle at the weddyng that was the selfe day a twelue month that he was baptyled: and though he o: his disciples preched in the meane tyme other whyle. Neuerthelesse it was nat so fully: nor so customably done befoze that Iohn baptyst was taken and emprysoned as after. And in that he gaue vs an ensauple of a wonderfulle mekenesse whanne touchyng the offyce of prechyng he gaue stede to Iohn that was moche lasse and without comparison more vnworthy thanne he and so we may se that he beganne natte with boost and blowynge: as many done: but mekenesse lytelle and lytelle softlye. Wherfore vpon a sabot daye whan he was come to the synagog as he was wonte to do with other as in the church of the Jewes: he rose vp for to rede in a maner of a mynyster o: a clerke: and whan there was take hym the boke of the prophete ysaie: he tourned too that place where is wrytten and

so he red in this maner. The spyryt of our lord hath rested vpon me: wherfore he hath anoynted me: and for to preche to the poore he hath sent me: &c. And than whan he had closed the boke he toke it to the seruaunt than sat he downe and so spake forthermore. Thys day is this scripture fulfilled in your erys. Nowe take hede howe mekely at the begynnynge he toke vpon hym the offyce of a redar as it were a symple clerke: fyrst wyth a benygne and lowly chere redynge and thanne after exhortynge it mekely of hym selfe: and yet nat openly expresse/ ge or meuryng hym selfe: whan he saide this day fulfilled is this scrip- ture. As who sayth If that rede here this day am he of whome it spe- keth: And the eyen of alle theym that were in the synagog were set be- sely on hym/ and alle they maruayled of these wordes of grace that ca- me out of his mouth. And no wonder for he was souereynlye fayre and also moste eloquent/ as Dauid saythe of hym also. Thou sayst in shape passynge the chyldren of men: and grace is shewed i thy lypys. Forthermore also our lord Jesu besyng hym about our saluacyon began to calle and gader to hym dyscyples. And so he called saynt pe- ter and saynt Andrew the tyme: The fyrst tyme whan he was a- bout the water of Jordan. as it was sayde before: and than they cam som what into his knowlege: but they folowed nat hym. The seconde tyme he called them fro the shyp: whan they were about to take fyssh as luke telleth. But than howe they herde his doctryne and folowed hym. Neuerthelesse they thought at that tyme to turne ageyne to they- re owne proper goodys. The thyrde tyme as Mathew sayth he cal- led them fro the shyp: whan he sayde: Come after me for I shal make you fishers of men: and than left they netts and shyp and fader and gladly folowed hym. Also in the two last tymes he called James and John as in the same place is made mynde of theym wyth Peter and andrew. Also specially he called John fro the byrdale as as saynt Je- rone sayth: but that is nat expessed in the text of the gospel: Also spe- cyallye he called Philip/ and in another place he called Mathew the publycan. But the maner of callynge of the other is nat expessly wry- ten: saue that Luke maketh mynde of the twelue apostles choson and nameth thes al. Nowe take we here gode entent to the maner of hym in this callynge and gadryng togeder of his dyscyples and of his con- uersacyon wyth theym: howe lowly he speketh to them & howe low- ly he sheweth hym selfe to them. Daryng theym to his loue wythin forth by grace & wythoutforth by dede famylyerly ledyng theym to his moders hous: and also goynge wyth them to theyr dwellyng pla- ces techynge & enfourmyng theym and so in al maner beyng besy a- bout them: & that wyth as great cure as the moder hath of hyr owne sonne: In so moch that as it is wryten. saynt peter tolde what tyme he slepte wyth theym in any place. It was his costome to ryle vp i the nyght them slepyng: and if he sonde any of theym vncouered preuely

Speciosus for
ma pre filiis
hoim.

De quarta
vocatiōe ha-
betur. Jo. 1.
Luce quinto
Math. quaz.
et Marci. i.

and softly hyllid theym ageyne. For he loued theym full tenderly kno-
 wyng what he wole make of theym: as though soe were they were
 men of rude and boystous condycyons and of symple lynage. Fewer
 thelesse he thought to make theym prynces of the worlde & cheueteyns
 of all crysten menne in goostly batayle and domelmen of other. Here
 also lette vs take hede of what maner of peple began the feyth and the
 grounde of holy churche: as of suche symple fyllhers poze men and bu-
 lerned. For oure lorde wolde natte seche therto clerkes and wyse men
 or myghty men of the worlde: lest theyr greate dedys that shuld after
 be done: by theym myght be arrectyd by their worthynesse but this he
 reserued and kepte for hym selfe as it was reason shewyng that only
 in his owne goodnesse and myght and wysdom he bought vs and sa-
 ued vs. blessyd be Ihesus without ende. Amen.

Of the myracle done at the Bydale tourned water in-
 to wyne. Capitulu. xlii.

It befell that day twelue monethe that oure lorde Ihesu was
 baptyfed as it is sayde: there was made a bydalle in the coun-
 tre of Galylee in a place that was called the chane of the why-
 che bydale there is doubt whoos bydalle it was. But we at this ty-
 me shall suppose after the comon opynyon that it was of Iohn euan-
 gelyst as saynt Jerome also telleth in the prolog of the gospel of Iohn
 at the which bydale our lady Iesus moder was as she that was the
 eldest and moste worthy of the thre sisters. And therfore she was nat
 bydden no: called thider as other straungers were: but she was there
 in hir sisters house as homely as in hir owne house ordeynynge and
 mynysstryng as maystres therof. And that we may vnderstande by
 thre euydences of the procelle of that holy gospel. fyrst that the gospel
 sayth fyrst: that the moder of Ihesu was there. and after that Ihesus
 and his disciples were called o: bydden therto. and so as we suppose it
 befell that what tyme oure ladyes sister Mary Salome the wyfe of
 zebedee chapt to wedde hir sonne Iohn: and so than oure lady to Ma-
 zareth that was from the Chane aboute foure myl: Saynge that she
 wolde make a bydale to hir sonne Iohn: and so than oure lady went
 with hir to ordeyne therfore certeyne dayes before. So that whanne
 other gestys were bydden she was there alle redy and homely before.
 The seconde euydence is that she knewe defaute of wyne. wherfore it
 semeth that she sat nat at that mete as other gestys that were bydden
 but that she yede about mynysstryng as one of theyme that deliuered
 mete and drynke and other necessaryes: wherfore she perceyued be ty-
 me & sawe the defaute of wyne: and tolde preuely hir sonne therof and
 that myght she nat haue do if she had sytten amoge other wyemen but
 she had rylen fro the bo:de that is nat semely to be: and also it is natie

to beleue that she that was vertuouſlye ſhamefaſt ſat by hyr ſonne amonge men: wherfore it ſoloweth that ſhe ſat nat as a geſt but mynyſtered as it is ſayde before. The thyrde cyydence herof is that ſhe badde the ſeruauntes go to hyr ſon: & that they ſhulde do what that he bad theym do: and ſo it ſemeth that ſhe was ouer them: and that the brydale was gouerned by hyr: and therfore ſhe was beſy that no fault were therat, wherfore we maye take hede and vnderſtonde the maner of this brydale and the proceſſe of the myracle therat done thus. fyrſt of alle we ſhal beholde our lord Jeſu ctyng there amonge theym as it were another comon man: and that ſyttynge in the loweſt place: and nat amonge the great & moſte worſhyppfulle geſtis aboue: as we may vnderſtonde by this proceſſe: for he ſhulde after teche this leſſon of the goſpelle: whan thou art byden to the brydale or the feſte: ſyt and take thy ſtede in the loweſt place: and for as moche as he wolde fyrſte do in dede that he ſhulde after teche by worde. And therfore he wolde nat take the fyrſt and pryncypalle ſete in maner of proude men. But rather wolde he take the loweſt place amonge the moſte ſymple & lowe men. Herewyth alſo behelde our bleſſyd lady hyſ moder beſely that al this ge were well and conueniently done. Tellynge the ſeruauntes: and the mynyſters howe they ſhulde ſerue and wherof. And ſo aft whan it drew towarde the ende of the feſte: they cam to hyr and ſayde there is no more wyne. And ſhe answered abyde alytelle and I ſhalle gete you to haue more: than ſhe went out of the chaumber into the halle to hyr ſonne Jeſus that ſat at the bordes ende nyghe the chaumber doore and robyned hym in the ere and ſayde: my dere ſon they haue no more wyne & ſhe this our ſyſter is poore. wherfore I knowe nat where we ſhal haue more. And Jeſus answered and ſayde: what is that to me & to the woman. This ſemeth an harde and a boyſtous anſwere to his moder. But neuertheleſſe it was ſayde in myſtery and for our doctryne and techynge as ſaynt Barnarde ſayth. and as it ſhalbe tolde after the proceſſe. But of this harde and ſtraunge anſwere / as to ſemyng his moder was nat dyſtroubled: ne in deſpayre but fully truſtyng in his great godeneſſe and benygnyte ſhe went agayne to the ſeruauntes: and ſayde vnto theym. Go vnto my ſonne Jeſu and what ſo euer he ſaythe or byddethe you do: do it. And ſo thanne at the byddynge of our lord they fylled the ſtondes fulle of water: and anon at his bleſſynge al the water was tourned into wyne. And than our lord Jeſus bad theym drawe therof and bere it to the Archytryclne. That is to ſay moſte worthy parſon of al the geſtis of that hows. In the whych byddynge we may ſe fyrſt the dyſcretyon of oure lord in that he ſent the wyne fyrſte to the moſte worſhyppful parſon. Alſo we may ſe here by that our lord ſate ferre from hym: in that he ſayde bere it to Archytryclne. And ſo ſythe he ſat i the hygheſt place it ſemeth that our lord ſat in the loweſt place as it was ſayde before: and whanne he had tas

sted the wyne and preysed it: and he and other dranke therof. The my
 nysters that knewe howe it was made: tolde openly the grete myra
 cle and than his blessyd Disciples byleued in him moze saddyly: as for
 the fyrste myracle that they se done befoze theym & soo in that Ihesus
 shewed his blysse and his godhede afterwarde whan the feste was al
 done oure lord Ihesus callyd Iohn by hym selfe and sayde leue this
 woman that thou haste taken to thy wyfe and folow me: for I shall
 byrynge the to a better and a moze perfyghter weddyng than this is &
 anone withoute moze Iohn lefte his wyfe there and folowed Ihesu.
 In thys forsayd processe we may note many thynges vnto oure doc
 tryne & edyfyfacyon. fyrst i that oure blessyd lord Iesu Crist wolde
 come & be present at the byrdale & weddyng and he shewed vs: that
 matrymony and flesshly weddyng is lefull and ordeyned of god but
 in that he called Iohn therfro: he dothe vs to vnderstande that goost
 ly matrymony is moch moze better & perfyght: and worthy. also that
 harde answere and straunge as to semynge that he gaue to his moder
 whan he sayde: what is that to me and to the woman as saynt Bar
 nard sayth: he taught vs that ben relygious & haue forlake the world
 nat for to be bely and for to haue grete care aboute oure flesshly paren
 tys: so that theyr nede lette nat oure goostly exercycle, for as longe as
 we be of the worlde so longe we be in dette to oure parentys: but after
 we haue lefte it and forlake our selfe: moch more we be fre and delvye
 red of the besynes of theym. And so we fynde wrytten that there came
 vpon a tyme to an heremyte or a monke that had forsaken the worlde
 and lyued solytary in deserte his flesshly brother prayng hi of his help
 in a certeyne nede touchynge the worlde: & he bad hym go to his other
 brother that was dede longe befoze & than he wondred of that biddige
 and sayde that he was dede as he knewe welle: the monke answered:
 and sayde that he was dede in the worlde: and soo taught vs oure lord
 Ihesus: that we that haue forsake the worlde shulde nat be bely a
 boute oure parentys and flesshly frendys ouer that/that relygion as
 keth: whan he answered to his moder: and namely to suche moder sa
 ynge what is that to me and to the woman. Another vnderstandinge
 is in these wordes the which comonly doctoures telle: and therfoze we
 passe ouer at thys tyme. ferthermoze we haue here techynge of pacien
 ce and hope in the dede of oure lady that lefte nat for that straunge an
 swere as it is sayde befoze. And so what tyme we calle vnto Ihesu for
 helpe at oure nede bodely or goostly though we fynde it nat anone but
 rather hardnesse and contrary / we shalle nat leue therfoze to calle vpon
 hym by good hope: tyll thozugh his mercy and grace / the vnsaue
 ry water and colde of aduersyte and penaunce to be tozned into wyne
 of conforthe of goostly lykyng. After this myracle was done oure lord
 Ihesus wyllynge and purposynge soo forth to worke and prech o
 penly for the saluacion of man he went fro that place with his moder

Narratio

De paciētia
 et spe.
 Nota optime

⁊ his discyples into Chaphernaum besyde Nazareth ledyng his moð
by the way ⁊ folowynge his discyples: ⁊ besely herynge his wordes ⁊
his techynge: for he was nat ydel: but cuer dyd ⁊ brought gode o: tau-
ght and spake to edyfication: and so do we in his name that blestyd be
wythouten ende. Amen.

¶ Of the excellēt sermon of our lord Iesu made i the hyl. Ca. xlviii.

Ohan whan our lord Iesu had chosen ⁊ gadred hys
discyples as it is sayde before: wyllige to teche them
and enfourme them the perfeccyon of newe lawe he
led theym bp vnto an hylle whyche is called Thas-
bor about two myle fro Nazareth: after the comon
opinyon: and there he made to them a longe sermon and a ful fructu-
ous: the whyche as saynt austyn saythe in the begynnyng of his bo-
ke that he made of that sermon. It conteyneth al the perfeccyon of cry-
sten lyuynge. For in that sermon he taught them fyrst whyche men ar
blestyd of gode: and worthy for to haue his blysse. Also he taught them
the true maner of prayer. of fastynge: of almes dede: and other vertues
lōgynge to the perfyte lyfe of man: as the text of the gospel openly tel-
leth: and dyuers doctours and clerkes expowne it sufficiētly: the why-
che processe we passe ouer here for as moche as it is wryten bothe i las-
ten and in englysh he suffreiently in many other places. and also it we-
re to longe processe to touche alle the poyntes therof here: as by maner
of medytacion: wherfore we shal speryallye note that our lord began
his sermon fyrst at pouertye. doynge vs to vnderstonde that pouertye
is the fyrst grounde of alle gostely exerceyse: for he that is ouerlaid and
charged wythe temporalle gode and worldly rychesse: may nat frelye
folowe cryste that is the myrrour and ensauple of pouertye. Names-
ly he that hath his lykynge and his affectyon vnder these worldly go-
des: for he is nat fre but thralle and as in bondage of theym. For of y^e
thyng that a man loueth inwardly and by affectyon he is made wyl-
fully thralle and seruaunt. And therfore is the pore man blestyd: that
is to say he that louethe no thyng but gode. For in that he is knytte to
gode as for the more parte. wherfore saythe saynt Barnarde in a ser-
mon that pouertye is a great fether o: a great wyng by the whyche a
man fleeth so sone to the kyngedome of heuen: for as to other vertues
that folowe in this place of the gospels. the mede of theym is behyght
for to come as in tyme that foloweth after. But to the vertue of pouer-
tye it is nat onely behyght for to come: but as in tyme that is now p-
sent it is gyuen of cryste by the foresayde wordes at the begynnyng
of his sermon that is thus. Blestyd be tho that be poore in spyryte for
they: mede is the kyngedome of heuen. so he said nat ther mede shal be

Augustin⁹ d
sermone dñi
i monte.

Nota d pau-
per tate

Ber. i ser. liii.
de aduentu.

but as nowe theyre mede is. Also they that be nat onely poze: but poze
 in spyryt be blessyd for therein stondesth the vertue of pouerty: and he
 is poze in spyryte that hathe lytel of the spyryt of pryde that is comon
 to mankynde: by the fyrst synne as a man is called poze worldly that
 hathe but lytel of worldly goodes. But nowe leuyng this mater for
 ne we vs to contemplacyon: beholdyng our lord Iesu howe lowly
 and mekely he lytteth vpon the hylle and his dysciples about hym &
 wyth howe lowly and sad chere he speketh tho wordes ful of edyfica
 cyon & teche the noble lesson of souereyne pfectyon: & also howe me
 kely and ententyfly his dysciples beholde his blessyd face and here tho
 swere wordes and set them besely in theyr mynde: & so haue they gret
 Joye and gostely lykyng in his speche and in his syght and speryal
 ly as I hope they were comforted in that noble short praiser that he tau
 ght them amonge other in that tyme: that is to say: Vater noster: and
 that for the great frute that they felt therein: and also for the great trust
 and hope that they were put in therby. For as we may wellesuppole
 as to the fyrste: that is the frute therof: nat onely they vnderstode it af
 ter the letter but also ther wyth they had thughe grace the gostely vn
 derstondyng of cuery petycion therof. And sythe therein is conteyned
 the askyng of al that vs nedethe to the body and to the soule and that
 touchyng our temporalle lyfe in this worlde and the lyfe cuerlastyng
 in anoher worlde: and alle comprehended in short wordes: no wond
 thoughe they had great lykyng and confort i that prayer that by the
 great frute that they tasted therein and so haue they that thughe grace
 fele the gostely frute and swete taste therof. Also as to the seconde that
 is trust and hope Howe myght theyre trust and hope be more stabled
 and strengthed: than to se hym that alonely knewe what was nedeful &
 spedeful to them to aske: and that myght onely gyue it theym and tes
 che theym the petycion by the whyche they myght nat erre in theyr al
 kyng: no: fayle of theyre askyng & so he that was domysman made
 theyr belle in theyre cause agaynst the whyche he myght nat gyue his
 dome and his sentence. Also he that was lord made the byl of his ser
 uauntes: for to aske onely those thynges that were nedeful to theym &
 lykyng to hym for to graūt more conforte coude nat be touchige pray
 er and askyng in nede: And also moreouer the confort of this prayer
 was the more: for as moche as next before in the same place of that ser
 mon he repreued the praiser of the ypocretes and other of that were nat
 worthy to be herde. And so as the medycyne more comfortable and ly
 kyng that the defaut and sickenesse was opened and tolde before. All
 this confort shal we fynde in this foresayde holy prayer, Vater noster
 If that we say it deuoutly and nat in dedely synne. for god made nat
 onely this prayer to his dysciples that were that tyme chosen speryally
 wyth hym in that hylle: but also to vs & to all crysten generallye that
 shulde make theyre prayer to the fader of heuen i this maner vnto the

Vater noster

Secundus.

Woordes ende. But the more harme is: here is moche people byseduced that leue to moche this moste woorthy prayer and best by synguler deuocyon in theyre preuy prayers or saynge it wythout deuocyon as we may se al day many men and wyemen berynge bedys wyth tryllinge on the fyngers and meuryng the lyppes: But the syght cast to vanytes and the hert that onely god knowethe: as it is to dyede set more vpon worldly thynges. Of the whyche maner of people speketh our lord god by the prophete and sayth thus. This people prayeth and honoureth me wyth theyre lyppes but theyre hert is ferre fro me. But for as moche as this mater is spoken of in many other treatyses and bekes both in laten and in englyshe: and this prayer sufficiently expounded: therfore we pas ouer more shortly as at this tyme herof. But one thyng to chyng this prayer: sothly I trowe that who so wyll gyue his entent for to say it wyth deuocyon and hath an inuarde desyre to the gostely vnderstonnyng therof settige his hert as moch as he may whan he sayth the bothe in comon and in pryuate he shalle through grace by processe of tyme fynde so moch conforte therin: that there is no prayer made of man: that shalle be vnto hym so sauourye and so effectuell in what so euer nede or case he be styred specyallye to pray for remedye and helpe to god. And he shal fynde in his soule whan god wyll gyue his grace wyth great lykynge dyuers vnderstonnyng therof moste ptynent to his desyre: and that other is than wryten in the comon expolition therof: or perauenture better than he can telle: but manye folke as seruantes and hyred men haue more wyll to pray for special meede that they conceyte here/ than as true sonnes for the loue and for the pleasynge of our fader god of heuen. And so they set more theyre lykynge and besynesse in a preuy prayer made of man to our bleysyd lady or to other sayntes of heuen than they do in this generall prayer made of god hym selfe: the whyche wythout doubt is more pleasynge to hym and moste spedeful to vs: and therfore suche ben dysceyued in manye maners. I speke nat here of the plaunterie of the seruyce in holy churche. Neuerthelesse other deuout prayers made to god / to our lady and to other sayntes: ben gode to be sayde after that the deuocyon of men be styred to say theym in conuenient tyme: so that they let nat theyre affectyon the lesse vpon this moste woorthy prayer Pater noster as many folke in the saynge of other preuy prayers lette alle theyre entent & speke theym wyth great deuocyon. But in the sayng of theyre Pater noster they ben to neglygent and rubbe it forth wythout deuocyon & that maketh oft spyrytuall mede temporal that they hope to haue by the saynge of suche preuy prayers: as for to ouercome theyre enemyes: or for to be kept fro fyre or water or from sodeyne deth or other bodily perylls: and that is a great folye to trust vpon: by the saynge of any prayers wythout ryght wyse lyuynge. and also men shulde nat desyre suche speccial temporall medes but onely as is the wyll of god

Nota ex causa.

Populus hic labus me honorat.

Nota d' experientia of omnis Pater noster

that alonly knoweth what is spedefulle to vs. & that without doubt shalle gete vs moſte effectually of any other prayer the: Vater noſter. if it be ſayde truly wyth deuocyon: and ſpecially by that petyciō and askynge: fiat voluntas tua ſicut in celo & in terra, that is to ſay oure fader in heuen thy wyll be done in al thyng as in heuen ſo in erthe. And ſo if it be beſt to vs to be kept fro fyre and water oꝝ ſodeyne deth oꝝ any other bodely peryl wythout doubt our fader of heuen god wyl gyue it vs after the ſoꝛſayde petycion wyth ryght wyſe luyng. and elles nat. Say we neuer ſo many preuy prayers. ſoꝛ as we rede alday of dyuers martyꝝ and ſaintes: that ſome were bzent and ſome drow ned: and in other dyuers maners put to ſhamful deth as to the world and that was beſt to them and encreas of theyꝛ Joy and blyſſe of he uen. wherfoꝛe it had ben a great open foly vnto them as we may wel wete and knowe: to haue prayed ſoꝛ to haue be kepte from ſuche bode ly harmes oꝝ perylls/as againſt ſodayne deth: it is ſpedefulle to ma ny men ſoꝛ to haue ſuche deth ſhamful to mannes ſyght: as ſaint gre goꝛy telleth by enſauple of the prophete Abdo: that was woꝛyed of the lyon: that god ſcourgeth oſtyme here right wyſemen by ſuch ſha meful deth. ſoꝛ as holy wryte wytnelleth: ſothly the ryght wyſeman yf he be ouercome by any maner of bodely deth his ſoule ſhalbe ſaued and be ſet in reſt euerlaſtyng. Neuertheleſſe we pray often & that leſul ly to be kepte fro ſodeyne deth: but therein is vnderſtōde that we be nat encombyꝛed wyth dedely ſynne therein to dye wythout repentaunce of hert and ſhyft of mouth. And therto as I hope is moſte beſt and mo ſte effectualle prayer the Vater noſter: ſpecially in the two laſt petycy ons & askynges therof. by the whych we pray almyghty god fader of heuen: that he ſuffre vs nat to falle and to be encombyꝛed with tempta cyon of dedely ſynne: but that he delyuer and kepe vs from al wycked neſſe. And thoughe it ſo be that this worthy prayer be ſo plentuous & alſo the deſyre of the wryter herof were to ſpeke moꝛe therof. Neuer theleſſe ſoꝛ it is wryten in ſo many other places as I hope ſuffyciently and alſo ſoꝛ the great proceſſe that foloweth herafter: we leue this ma ter at thys tyme and alle the fructuous ſermon that our lorde Iheſus cryſte made to his diſcyples in that hylle before goynge doꝛne by de uout contemplacyon. and beholdyng howe that after that leſſon tau ght in the hylle as it was ſkylfulle ſoꝛ the hyc perfectyon therof: oure lorde Iheſus came doꝛne wyth that meke folke of his diſciples ſpe kyng alſo hemely wyth theym by the way: and they as the chekyngs of the henne folowed hym wyth moche goſtely lpykyng / coueytyng eche before other to be next hym to here his vertuo^s and ſwete wordes And after he was come doꝛne moche people cam agaynſt hym bring yng dyuers ſeke folke & manye as the goſpelle telleth by proceſſe the whyche al he ful of mercy made holt bothe in bodye and in ſoule. and thus ſhortly we paſſe here ouer ryght moche pceſſe of the goſpelle: and

Et ne nos in
ducas i tēpta
tionem.

many chapters of the forsayde boke of Bonauenture for the lytell edyfycacon of theym as it semeth nedeful to symple soules: to the which this boke is specially written in Englyssh as it hath oft be sayd before here and so leuynge thys processe in many places we shall only tell the notabyltes shortly theron to edyficacyon, Amen.

Of the seruaunt of Centurio/ and the son of the lytelle kynge helyd of our lord Ihesu cryste. Capitulum. xix.

In thys gospel is howe that oure lord Ihesus mekely and vnprayed wente bodily to hele the seke seruaunte and wolde natte goo to the kynges son prayed: oure pryde is reproued in that we in the gtrary manere ben redy: and leuer to go to ryche men & myghty that we may be worldely worshypped by: and to please theyme/ and do the seruice that we may for worldly mede: but we be loth to go to poze mē and symple or to helpe them in theyr nede for goostly mede lest it were ageynst oure worshyp as saynt gregory noteth in thys place.

*Nota cōtra
superbiā mū
danorum.*

Of the paletike man layde down in his bed by the hous helinge and helyd of our lord Ihesu. Capitulum. xx.



Also in thys gospel we haue ensauple and doctryne that oft sythes bodely sekenesse cometh of goostly lykenesse that is synne. And that the helynge of goostly sekenesse is often cause of bodely helthe. In that oure lord fyrste forgaue the paletike his synnes and after he heled him of the bodely pallye. Also here we

may se the grete vertue of trewe byleue i that the fayth & the byleue of one Manne helpeth and saueth another: as the feyth of herers of thys paletyk man saucth hym and also the nexte chapter before the feyth of Centurio gate helth to his seruaunte. And also here after the faythe of the woman Chananee saued hir doughter. And it falleth now alday that chyldren baptyfed and after dede before the yeres of discrecion be saued in the feyth of theyr godfaders thorough the meynes of cryst and this is openly ageynst some heretykes that helde the cōtrary opynion.

*Ad de infirmitatibus /
corporalibus
et spiritualibus.*

Howe that martha was heled of hir sekenesse by touchynge of the hemme of oyr lordes clothyng Capitulum. xxi.

The gospel nameth nat the woman that was helyd by the touchynge of the hemme of Ihesus clothyng. But saynt Ambrose: and other doctours saye that she was martha: the systre of marye magdalcine by the hemme of Ihesus clothyng: as saynte Barnarde feyth may be vnderstande cuery meke seruaunte of almyghty god the

De virtutibus.

Which in any vertues dede that he doth oweth to knowe truly in hys te: and openly knowlege by mouth that only god is principall doer therof: and nought he as the cloth helid nat but our lord Ihesus that wered that cloth.

Of the conuersion of Mary maudaleyne

Capitulu xxi.

Oure curteyse lord Ihesus was prayed of Symon the leprous on a daye too cte with hym: and therto he graunted gladly and came to mete as he was wonte to do oft sythes: both of his owne curtesye: and also for the loue that he had vnto the saluacyon of mannes soule for the whych he was made man: for so ctyng with theym and benyngly comyng with them he dreyue theym vnto the loue of hym. Also for as moche as he made hym selfe so perfyghtly poore that he took no posselshon: or worldly goodes for hym selfe: as for his. Therfore thowgh that loue of pouerte he that was the mixtur of meknes that what tyme he was prayed or boden to mete toke it for the tyme & the place mekely: and with curtesye thankynge and goode wylle. And thā it befel that mary maudaleu that pauerture of tyme before had herde hym preche: and thowgh touchyng of his grace was gretly styred to compunctyon and to the feruent loue of hym though it were yet p/ uelye hydde in hir herte: whan that she herde/ and knewe that he was at mete in the hous of the forsayde Symon: she was feruently touchyng with sorowe of herte withiforth for hir synnes & also with the brennyng fyre of his loue/ that she myght no longer abyde: but anone she wente to that forsayde house where Ihesus satte at mete consyderinge that without hym she myght nat be saued ne haue foryeuenesse of hir synnes. And there she wente bodely into the house: & as she had foryet hir selfe taking no regarde to the gastes that there were at the mete holding downe hir face and hir yen to the erth she letted nat tyl she cam to hym that she sought and inwardly loued our lord Ihesu & anone than she fel down to the grounde pstrate at his fete & therwith grete inward sorowe & shame for hir synnes spake in hir hert to hym thikynge as it were in this manere. My swete lord I wote wel & truly knowlege that ye be my lord and my god: and that I haue offendid you: highe mageste in manye grete offences & traspalles in so moche that I knowlege sothly that my synnes be without nouber as the grauell of the se: But for as moche as I belue that your mercy passeth all thinge Therfore I wretched and synful woman come to you & folowe your great mercy forthynkinge inwardly of that I haue offended and askynge mercy and foryeuenesse. And I bechete with all my herte amement of my synnes: and that I shall neuer to my power forsake your obedience: goode lord putte me nat from you and forsake nat my repentaunce: for other refuse I wote welle I maye nat haue: and als

so I wyl nat haue for I loue you souereynly aboue all other: wherfore good lord forsaue ye nat me: but pu nill he me at your o'wne wyl neuer thelesse I aske alwey mercy/ and herewith greute trust of his mercy and inwarde affection of his loue: she kyssed his fete ofte and sadly



wepynge and shedyng teeris so thicke that she wesshe hys fete wyth theym/ and soo it semeth therby that oure lord Ihesus wente barefote. After whanne she hadde well wepte with greute drede of hir onworthynesse that hit herys shulde touch hyr Lordes fete: she wyped theym wyth hir here deuoutly for she brought natte thyng wyth hir so precious to wpye them wyth. Also she wyped theim wyth hir here in amendmente of that she had before trespassed wyth hyr here: that is to say as she hadde before vled it in the pryde and vanyte than she wolde putte it

to the vse of mekenesse & deuotyoun/ & also for the feruent loue and deuotion that she had to hym she wolde nat be letted therfore by the fetchyng of any cloth to wpye them wyth: but so wpyng his fete wyth hir here: and afterwarde deuoutly kyssed theym: oft sythes after she anoynted them wyth a precious oyntment that she brought wyth hir: supposynge pauenture that our lordes fete were harde of the wey/ and also for inwarde deuotion begynnynge wyth drede at his fete as she dyd after wyth more boldnes of loue anoynted his hede: lord god who so wold inwarly thynke and take hede to this dede of this woman/ and al the circumstance therof: moche gossly frute shulde he fynde therein stryngge to inwarde repentaunce of synne/ & to true loue of Ihesu and greute deuotion. But now we forthe as to the processe: take we hede also of the maner of our lord Iesu in this tyme howe benyngly/ and pacyently he suffreth hir to do al hir wyl. For it lyked hym ful wel: knowynge the inwarde affection and true loue of hir herte. And soo al that tyme he ceassyd of etyng. and also wyth hym all the gestys wonderynge of the woman/ and that vnkouth dede: and of the pacyens of our lord Ihesu and his sufferance of hir. And specyally the mayster of the hous Symon demyd hym greatly in his herte that he wolde suffre suche a comon synful womā to touch hym so homly. And in that he thought that he was no prophete: supposynge that he knewe hyr nat: but our lord that passynge al other prophetys that knewe the leest thought of

mannes herte: sayd openly to his prey thoughtes shewing him selfe therby a very prophete and more thanne a prophete. And by cusauple of two doctours he concluded hym iustifying the woman that he helde so synful: and proued that she loued hym more: and shewinge more tokne of loue by hir dede than he with alle his feste. And so shewynge that nat only the perfeccion of alle vertues: but also the Justifyinge of the synfull standeth pryncypally in the loue of god: he sayde vnto Symon as for a conclusyon thus. Many synnes bene foryeuen hyr for she loued moche. And than he turned him to maudeleyne and said to hir as for a fulle ende of that she asked. Thy seyth hath saued the. go now in peas. O lord Ihesu howe swete and lykynge was thys worde to hir: and with howe greate Joy that she wente away. Sothly it was so lykynge: that as I trowe it went neuer out of hir mynde and so was she pftly conuerted to Ihesu cryste leuynge alle hir synne fully and lyuynge euer after in alle honestye holily and drawynge allwey to hym and to his moder without departynge perseuerantly In the forsayde processe and in the sentence of the Gospell been many greate notabyltyces to our edyficacyon of the which we haue touche to me in party. First as to a souerayne confort vnto alle synfull folke we haue here openly shewed in oure lord Ihesu the abundaunce of hys endles mercy that so sone and soo gladly forgaue so many great synnes and trespases of thys synfull woman. And so dothe he to all that truly desyre and aske his mercy: but here behoueth charyte and trewe loue that was so specyally commended of hym in thys woman. The which only pees bytwene god and the synfull man. As the apostle sayth that charyte couereth the multytude of synnes and wythoute the which it is impossyble to plesse god. For as saynt Barnarde sayth the quantyte of euery mannes soule shalle be taken and esteemed after the mesure of charyte that is therein: that is to say that soule that hath moche of charyte is grete: and that hath lytell is lytell: and that that hath nought is nought: As saynt poule sayth after the rehersynges of many great vertues concludynge thus. If I haue nat charyte sothely I am nought. And therfore sayth our lord of thys woman that for she loued moche: therfore she had moche foryeuen as it was sayde before. Farthermore also here haue we ensauple of trewe repentaunce and penaunce that is nedefull to foryeuenes of synnes shewed in this woman Maudeleyne as we haue herder: the whyche penaunce as holy churche teacheth standeth in sorowe of herte: in shyft of mouth: and in satisfaccyon of dede. But here parauenture some men thynke after the falle oppynyon of lollardys: that shyft of mouthe is nat nedefull: but that it suffyseth only in herte to be shewen to god as to the forsayde woman was: for the gospell telleth nat that she spake any worde by mouthe & yet were hir synnes fully foryeuen as it is sayde: and as it semeth this is a greate eydence for that oppynyon. But herto is answere resonable

ble that our lord Iesu to whome she made hir confessyon in hir herte was there in bodily presens very god and man to whome by vertue of the godhede was as open the thought of herte as is to man the speche of mouthe: as often synes the proces of the gospel telleth: and specially here openly both of the woman: and also of the pharisees thought wherfore the thought of herte was only than to hym: as moche as is now the therwith speche of mouth to man bodily. And for asmoche as now in the newe lawe what tyme that we synne dedly: we offende hi nat only after his godhede but also after his manhede that he bought vs with fro synne and goostly deth. Therfore vs behoueth to do satisfactyon to hym after both kyndes by true penaunce: knowlegynge our trespass bothe to god and man: and askynge forgyuenesse. And sith we haue nat here his bodily presens as Maudaleyn had: therfore in his stede vs behoueth to shewe to the preest by worde that we haue offendyd hym as man: as we shew vnto hym by repentaunce in herte that we haue offendyd hym as god: that is to say at the leest by dedly synne. For therby only we be departed from hym: and vnkynndly lese the great benefyte that he gaue vs in his manhede. wherfore if we wol be restored ageyne a knyght to hym as we were before in grace: we must do satisfactyon: nat oonly to hym as to god: but also as to man that we haue so forsake by dedly synne in maner as it is sayde. And so as holy church hath resonably ordeyned and bodyn knowlege by mouth: & make our confession truly of our synne to the prestys that he hath specially ordeyned in his stede as his bycars hereafter the wordes of the gospel that he spake vnto his discyples: whan he sayde to them thus, what so euer ye byd in erthe it shalbe bodyn in heuen. and what so ye vnbyd in erthe shalbe vnbodyn in heuen. Of this true penaunce nedeful for dedly synne: nat only by repentaunce in herte: but also shyft of mouthe to the preest in goddys stede if we may. For more our lord Iesu asketh nat. and therwith of due satisfactyon folowynge we haue pfight ensauple openly shewed in this blestyd woman that was before so synful mary maudaleyn in the processe before sayde. this gospel as it is open ynoughe touchynge the first part and the last: that is to say: repentaunce and satisfactyon. And as to the secoude that is confessyon though we rede it nat of hir by worde spekyng: for that was nat nede to hym that knewe fully hir herte. our lord Iesu there beinge in his bodily presens as it is laide. Neuertheles she shewed the affectyon of this cōfessyon pfightly in dede in that that she wolde nat shewe hir to hym in pryete as synful askynge mercy: as she myght haue done bytween hym and hir: or ellys before his discyples: but sparyng for no shame that is a greaete part of penaunce in confessyon: she chafe the place and the tyme where it myght be to hir as open repress & shame: that was in the hous of the pharysee: of the whiche she knewe wel haupynge indignacōn & despyte of the synful: and also at the mete

Whanne it shulde be moſte wondrynge to hym and alle his geſtis by
on hy: for the reprefe and ſhame that ſhe hadde of hy: ſynne was ſoo
great wythynforth that ſhe forgate alle ſhame & reprefe wythoufouth
And ſo in that dede ſhe knowleged openly hy: ſynne in generalle and
alſo by wyl in ſpecial nat refusynge for to haue herde it reherſyd and
openly tolde of hym that ſhe came to our lord Jeſu: the which as ſhe
wyſt wol knewe in ſpecial the leſt part therof / and that myght reſo
nably haue reprehendyd hir openly of it: or he hadde forgynen it. But
our curteſe lord ful of grace / and mercy ſawe that very contricyon
in hy: herte and that gode wyll groūded in trewe bylue that he was
very god / and that myght fully forgynue hy: ſynne as hym lyked / and
therwyth that ſhe had hope to haue his fulle grace and forgynelleſſe
alſo the ſaruent loue that ſhe had to hym: the which thre vertues be ne
deſul to euery mā that wyl haue the forgynenes of ſynne. And ryght
ſo wythoute any more penaunce he fully forgau al hyr ſynnes / and
bad hy: go in peas: that was of conſcyence fully made betwene hy: &
god and man: for hir true ſeyth and bylue in the which were groun
ded perſytely hope and charyte as it is ſayde had made hy: ſaue. And
ſo ſhall it the moost ſynfull man that is: or euer ſhall be: if he haue it
ſo truly grounded in his hert by very contricyon as ſhe had. For than
wythoute doute he wol nat ſpare for any ſhame for to knowlege hyſ
ſynne by worde openly to man in goddys ſtede: as ſhe dyd by wyll to
hym that was both god and man as it is ſayde. But here pauenture
ſemeth to ſome men that as the ſynful man ſhal folowe this woman
by true forthynkyng of hyſ ſynne: ſo ſhulde the preſt folowe our lord
de in lyght forgynynge ſhe wed therof: enioynynge nomore penaunce:
than he did therfore. But here anſwere holy doctours & ſay that the cō
trycion and the forthynkyng of ſynne may be ſo great and ſo parſyte
that it ſuffyleth wythout any more penaunce to fulle forgynelleſſe ther
of the which there as it is. If the preſt myght ſe and fully knowe: he
ſhulde gyue nomore penaunce. But for almoche as a man ſceeth nat the
herte as our lord god and man dyd / and ſo may he nat knowe it: but
in partye as by tokens wythout forth. Therfore as for the ſurer part
he ſhal enioyne penaunce for ſynne more or leſſe: as holy church hathe
ordeyned. And ſo wolde god that alle ſynful peple wolde folowe this
woman in true forthynkyng and thanue wythout dout they ſhulde
haue of our lord god fulle forgynelleſſe were the penaunce more or les
of the preſtes enioynynge. Farthermore in the forſayde pſcelle of the
Goſpelle oure lord Jeſu cryſte gaue enſauple to the pſchours of god
dys worde that they ſhulde nat ſpare in tyme conuenient to ſaye the
ſothe for dyſpleaſour of them that fede them or gyue theym any other
bodely ſuſtenaunce. In that nat wythſtondyng that the pharyſee fed
hym as he dyd often he repreued hym openly in his owne hous of hyſ
myſbylue and of hyſ inuſt & falſe thought: i the which he had idigna

cyon of the synfull woman: and as it wolde seme to stynginge of his grete maugre he spared nat for to iustifie that woman that he demyd so synfull she wyngge hit more louynge to god than he: and that she was saued by hit true byleue befyre hym that fayled therof: but nat wythstandynge this on that other syde the pharysee left nat after to fede hi & do hym humanyte as many men now done: the which what tyme that a soth is sayde that is contrarye to their wyll / or opynyon: they wythdraue their humanyte and affectō fro hym that sayth it: be he neuer so gode or vertuous in lynyng. & sothely in that condicō they shewe them selfe what so euer they be vnlouynge to Ihesu that is very sothfastnesse and more unkynde than was this pharysee: & so woorthy more reprefe of hym and more peyne. Neuerthelesse the prechoure or another goostly man that representet the crystis persone: shall natte spare to say the sothe i tyme for dyde or maugre / or wythdrawynge of fauour / or any temporall proufyte: if he woll be the true member of cryste. And souereynly be he ware of glosynge or fauour to errour for that is moost abhomyable. also in this processe aforesayde in the gospelle in that our lord Ihesus reherced to the pharysee the gode dedys of the woman in the which he failed: as that she wasshed his fete w' hir teres where he dyd nat wyth water: and so forth of other: & therewith he tolde nat what he dyd to hym: that she dyd nat. We haue ensauple & techynge that what tyme we be tempted to iustifieng of our selfe & reprefe of other: than to thynke to haue i mynde the gode dedys or vertues that ben or may be in that other man forgetynge our gode dedys or verrue: and byngynge to mynde oure defautes and trespasses and so shall we vertuouly deme our selfe / and excuse other / and so profyete in the vertue of true mekenesse that graunt vs the myrrour of mekenes blessyd Iesus Amen.

Of the spekyng of our Lorde Iesu with the woman Samarytane at the pytte. Cap. xxiii.

IC befeil vpon a tyme that oure lord shulde goo fro the Cuntre of Juda into Galylee: he must make his wey by the countrey of Samarye where was a drawe well the whyche was called the wel of Jacob that was a pytte of water. vpon the whyche pyt he restyd hym as wery of goynge. Lorde Ihesu howe is this that thou that art the sothfast wey and maker of all erthly wey so art wery of the wey / the whyche throughe thy souereyne myght berest bp and confortest al other in their wey. But thus woldest thou in thy manhede shewe all kyndely infyrmyte of man: as in hungre in thirst and in werynes oft tymes & suche other for to shewe the very kynde of man that thou tokyllst for our sake / & so was al thy bodily lyuynge i this world peynful and trauaylous to oure ensauple / blessyd be thou euer in the mene

Whanne it shulde be moſte wondrynge to hym and alle his geſtis by
on hyr for the repyſe and ſhame that ſhe hadde of hyr ſynne was ſo
great wythynforth that ſhe forgate alle ſhame & repyſe wythoutforth
And ſo in that dede ſhe knowleged openly hyr ſynne in generalle and
alſo by wyl in ſpecial nat refusynge for to haue herde it reherſyd and
openly tolde of hym that ſhe came to our lord Jeſu: the which as ſhe
wyl wel knewe in ſpecial the leſt part therof / and that myght reſo
nably haue reprehendyd hir openly of it: or he hadde forgyuen it. But
our curteyle lord ful of grace / and mercy ſawe that very contricion
in hyr herte and that gode wylle grounded in trewe bylue that he was
very god / and that myght fully forgyue hyr ſynne as hym lyked / and
therwyth that ſhe had hope to haue his fulle grace and forgyuenelle
alſo the ſaruent loue that ſhe had to hym: the which theſe vertues be ne
deſul to euery mā that wyl haue the forgyuenes of ſynne. And ryght
ſo wythoute any more penaunce he fully forgaue al hyr ſynnes / and
bad hyr go in peas: that was of conſcyence fully made betwene hyr &
god and man: for hir true feyth and bylue in the which were groun
ded perſytely hope and charyte as it is ſayde had made hyr ſaue. And
ſo ſhall it the moost ſynfull man that is: or euer ſhall be: if he haue it
ſo truly grounded in his hert by very contricion as ſhe had. For than
wythoute doute he wol nat ſpare for any ſhame for to knowlege his
ſynne by worde openly to man in goddys ſtede: as ſhe dyd by wylle to
hym that was both god and man as it is ſayde. But here pauenture
ſemeth to ſome men that as the ſynful man ſhal ſolowe this woman
by true forthynkyng of his ſynne: ſo ſhulde the preſt ſolowe our lord
de in lyght forgyuynge ſhelved therof: enioynynge nomore penaunce:
than he did therfore. But here anſwere holy doctours & ſay that the cō
tricion and the forthynkyng of ſynne may be ſo great and ſo parſyte
that it ſuffyleth wythout any more penaunce to fulle forgyuenelle ther
of the which there as it is. If the preſt myght ſe and fully knowe: he
ſhulde gyue nomore penaunce. But for aſmock as a man ſceth nat the
herte as our lord god and man dyd / and ſo may he nat knowe it: but
in partye as by tokens wythout forthe. Therfore as for the ſurer part
he ſhal enioyne penaunce for ſynne more or leſſe: as holy church hathe
ordeyned. And ſo wolde god that alle ſynful peple wolde ſolowe this
woman in true forthynkyng and thanue wythout dout they ſhulde
haue of our lord god fulle forgyuenelle were the penaunce more or les
of the preſtes enioynynge. Farthermore in the forſayde pꝛocelle of the
Goſpelle oure lord Jeſu cryſte gaue enſauple to the pꝛchours of gods
dys worde that they ſhulde nat ſpare in tyme conuenient to ſaye the
ſothe for dyspleaſour of them that fede them or gyue theym any other
bodely ſuſtenaunce. In that nat wythſtondyng that the pharyſee fed
hym as he dyd often he repreued hym openly in his owne hous of his
myſbylue and of his inuſt & falſe thought: i the which he had idigna

eyon of the synfull woman: and as it wolde seme to stynginge of his grete maugre he spared nat for to iustifie that woman that he denyd so synfull she wynginge hir more louynge to god than he: and that she was saued by hir true byleue besyde hym that fayled therof: but nat wythstandynge this on that other syde the pharysee left nat after to fede hi & do hym humanyte as many men now done: the which what tyme that a soth is sayde that is contrarye to their wyll / or opynyon: they wythdrawe their humanyte and affectōn fro hym that sayth it: be he neuer so gode or vertuouse in lynyng. & sothely in that condicōn they shewe them selfe what so euer they be vnlouynge to Ihesu that is very sothfastnesse and more vnkynde than was this pharysee: & so woorthy more reprefe of hym and more peyne. Neuerthelesse the prechoure or another goosly man that representethe crystis persone: shall natte spare to say the sothe i tyme for dyde or maugre / or wythdrawynge of fauour / or any temporall proufyte: if he woll be the true member of cryste. And souereynly be he ware of glosynge or fauour to errour for that is moost abhomyable. also in this processe aforesayde in the gospel in that our lord Ihesus reherced to the pharysee the gode dedys of the womā in the which he failed: as that she wasshed his fete w' hirtures where he dyd nat wyth water: and so forth of other: & therewith he tolde nat what he dyd to hym: that she dyd nat. We haue ensauple & tchynge that what tyme we be tempted to iustifyenge of our selfe & reprefe of other: than to thynke to haue i mynde the gode dedys or vertues that ben or may be in that other man forgetynge our gode dedys or vertue: and byngynge to mynde oure defautes and trespasses and so shall we vertuously deme our selfe / and excuse other / and so profyete in the vertue of true mekenesse that graunt vs the myrrour of mekenes blessyd Iesus Amen.

Of the spekyng of our Lorde Iesu with the woman Samarytane at the pytte. Cap. xxiij.

IC besell' vpon a tyme that oure lord shulde goo fro the Cuntre of Juda into Galylee: he must make his wey by the countrey of Samarye where was a drawe welle the whyche was called the well of Jacob that was a pytte of water. vpon the whyche pyt he restyd hym as wery of goyng. Lorde Ihesu howe is this that thou that art the sothfast wey and maker of all erthly wey so art wery of the wey / the whyche throughte thy souereyne myght berest vp and confortest at other in their wey. But thus woldest thou in thy manhede shewe all kyndely infymyte of man: as in hungre in thirst and in werynes oft tymes & suche other for to shewe the very kynde of man that thou tokyst for our sake: & so was al thy bodily lyuynge i this world peynful and trauaylous to oure ensauple / blessyd be thou euer in the mene

tyme as he sat so on the Welle and his discyples were alle gone to the
 nexte cyte to beye mete. There cam a woman of that cuntre to fet wa-
 ter at that Welle the whyche was called lacy: and our lord Jesu wyl-
 lynge to shewe hyr and by hyr to other his godhede: spake wythe hyr
 longe tyme of great thyng and hys in gostely vnderstonnyng which
 spekyng both of hym and hyr: and howe his discyples cam ageyne &
 howe at the womans worde the peple of the cyte cam out to hym and
 helde hym wyth theym a certeyne tyme: and after howe he went fro
 theym we passe ouer alle that at this tyme for asmoche as it is open &
 playnly wryten in the Gospelle of Iohn. But in this procelle we may
 note in our lord Jesu fyrst a token of great mekenesse: in that he wold
 be alon what tyme he sent hys discyples into the Cyte: to bye mete: &
 in that byenge ensauple that is lesful to goddys seruautys for to ha-
 ue money to reserue it to theyre nede. And in that he spake so homelye
 wyth that symple woman and of so great thynges: as though it had
 ben wyth manye great wyse men: the pryde / and the presumpcyon of
 manye great clerkes and prechours is confounded and reppeued why-
 che if they shulde shewe theyre wysedome: or cunnyng nat onely to
 one man but also to fewe men: they wolde holde alle as loste and such
 a symple audyence telle vnworthy to take theyre proude speche. For
 thermore in that the discyples brought the mete to hym and bad him
 etc at the Welle: we haue ensauple of pouertye and bodely penaunce
 by this maner of fedyng after hys trauaile and so there wythout the
 Cyte as we may suppose drynkyng of the water of the Welle: & that
 nat onely at this tyme but as we may suppose oft tymes: whan that
 he went by the countre he yete in that maner wythout the towncs and
 dwellyng of men at some ryuer or Welle were he neuer so tery or tra-
 uayled in body: shewyng therein the great loue that he had to pouer-
 ty and mekenesse. He vsed nat curryus dryghtyng of dyuers metys
 rosted and sodden: nor precyous vessel of syluer: of pewter: nor delica-
 te wyne whyte nor rede: but onely the clene water of the well or of y-
 ryuer etyng brede therw^t as a pore man mekely & lowly on the erthe
 Also in that he answered to his discyples fyrst whanne he bad theym
 go to mete and sayde to theym thus I haue mete to ete that ye knowe
 nat: for my mete is that I do and worke the wyll of hym that sende
 me and so he abode the comyng of them of the cyte to preche to them
 fyrst. We may se howe besy he was about gostely fedyng. Fyrst fulfil-
 lynge in dede that longeth to the soule and gostly sustenaunce thanne
 that longeth to the bodily sustenaunce though he had therto grete ne-
 de. And so gaue he ensauple to preche & to do. Which more gostly fru-
 te is conteyned in this Gospelle: the whych who so desyret to knowe
 more fully he shalle fynde it in the boke of saynt Augustyne vpon the
 Gospel of Iohn: where it maketh of the procelle of this day a longe p

celle and chargeable full of goosly frute. But for as moche as here is made mynde of the pouerte of our lord Jhesu cryst: as it is often before/ and also of his abstinence: therfore of these two vertues perfightly taught vs by ensaumples: bothe of hym / and his discyples. it shal followe after moze playnly the next chapter. amen.

Hic premittuntur plura capitula et transit ad capitulum: xxxviii. In Bonaventura pro eo q materia huius capituli videtur conueniens cuius sequi istud capitulum preactum. Sed postea sequuntur de ipsis quinqs capitula pertinentia ad contemplationem pro die Jouis.

Howe the discyples of Jhesu plucked the crys of corne/ and ete them for hunger on the Sabot day. Cap. xliiii.



Also in a Sabot day as the discyples of our lord Jhesu cryst went in the feldys with hym where rype corne was growynge: they were a hungred / and plucked the crys and frottyd / or rubbed theym bytween their handis & yete them. and the pharisees that curre

Nota.

espied our lordis wordes and dedis for to take hym in defaute ageynst their lawe: reproved herfore both hym & his discyples & saide that it was unlesful on the sabot day: but our lord excused them first by nede that is outtake by the lawe. and Dauid & his men in nede yete the preestis brede that was than forboden. Also by that reason that the preestis of the lawe on the Sabot day circuncysed & made sacryfise: the whych were bodily werkys nat so needfull as that they dyd / & also his presens that was lord / & auctour of the lawe gaue the leue. But if we take here inwarde entent with deuoute compassyon of that nede of the discyples i the presens of their lord almyghty. we owe resonably for to be styred vnto the loue of pouerte and bodily nede for his sake. for wonderful it is to thynke that they that were chosyn so specyally to that hie degre of apostels: and there thorough made prynces and domynen of the woylde: shulde be put into so great pouerte / & nede for to ete the rawe corne for hunger as they were vntreasonable bestys / & namely in his presens that was maker of al myghte: & drynke at his wyl and lord of al the woylde: as though he myght nat helpe theym at their nede. But the goode lord that dyd al thinge for our saluacion. he suffereth this nede in them for the best: as he toke in hymselfe al the nede of mankynde wythout synne. And so though he had compassyon of theym in al moche as he loued them tenderly. neuertheless it lyked hym that nede in theym / and the goode wyl of them therwith that gladly suffered that nede for his loue. And so it pleasid hym: nat only for their mede that he knewe moche therfore: but also for ensaumples for vs that shulde come after. for here haue we specyally that haue for sake the woylde for the loue of almyghty god / ensaumples & styrynge

Nota tria.

Primum

Corpalis necessitas.

Secundum
Perfectā paupertas.

Nota d̄ perfectissima paupertate xpi.

Nota.

Nota conclusi.

Bernardus:
Tercia cōtra
gulam

of thye vertues namely that be nedefulle to: that is to say: pacyence in bodely nede perfyte pouertye: and agaynste Glotonye vertuous abstinence. And as to the fyrst sythe the dysciples of Iesu that had left and forsaake alle that they had for to folowe hym suffred pacyently & gladly so great nede of bodely hungre i his presence whome they salve myraculously fede other men: and helpe theym at theyre nede: moche more we owe to be pacyent in bodely nede: whan it fallethe that ben nat so woorthy ne so perfightly loue god: but rather haue deserued for our myslyuynge and great and outragious unkyndenesse agaynste god moche more penaunce and dysease than he wyl suffer vs to haue, and perauenture we come neuer to soo great nede for to suffre for hys sake. As to the secōde that is parfyght pouertye for goddys loue: therin we shalle vnderstonde that his pouertye passed in perfectyon the hyghest degre of wylfulle pouertye of any other wythout alle comparyson for other mennys pouertye that haue forsaaken for crystes loue al richesses and woorthyppes of the worlde is in reputacyon of men in as moch as it is holde vertuous as it is: but his Pouertye was in represe and despyte of men: in as moche as it was nat knowen that he toke this pouertye wylfully: but as of nede as it semethe by the forsayde processe of hym and of his dysciples: whan they ete the rawe corne for hungre and he helped theym nat: and in many other places of the Gospelle he shewed hym as poze and nedye: and for as moch as that pouertye that cometh of nede and nat of wylle is in despyte and represe and alle those that knowe hym say that he had neyther house nor possessyōs they had hym in the more ptempt. For comonly such nedeful poze men ben despysed of al men and set at noght. But neuerthelesse they may be ful honozable in his sight that thus gaue ensauple therof. wherfore it is ful peryllo⁹ for to despyse any poze man. But if we wyl knowe what man & who is vertuously and perfytely poze. we shalle vnderstonde that nat onely he that made his professyō to pouertye and left al worldly rychesse as in behauoure wythoutforth: But he that therwythe hathe that pouertye set in his hert wythinforth: so that he wyl nomore loue nor desyre worldly goodes or possessyōs but onely that is nedefulle to his lyuynge: for if a man be in pouertye and suffre nede wythinforth by lacke of worldly godys and therwythe he desyre wythe lyberatyon in herte wythinforth more than hym nedeth: that man lyueth nat in vertuous pouertye but in wretched nede wythout inede. For the lust of the wylle wythinforth wythe ful assent thereto: sufficethe to the fulfyllynge of synne: and to the losse of inede: wherfore he that wylbe perfytely poze he must loke that he heyther haue nor desyre more than is nedefulle vnto hys lyuynge: Of this holy and vertuous pouertye spekethe that holy man saynt Barnarde Sermone quarto de aduentu domini: & sermone quarto de p̄sentiuitate domini. Forthermore touchynge the thyrde vertue that is abstynēce. wherfore

ageynst gloteny we haue ensauple here in the disciples: and also be-
fore in our lord Ihesu we shal vnderstande that gloteny is a vyce: as
ageynst which it behoueth vs while we lyue in this fleshe for to haue
cōtynual batayl as holy fathers that knowe the tēptacōn therof by lon-
ge experiens teche vs: and specially saint Barnard in dyuers places tel-
leth howe we shal sic gloteny: & noryshe the body only as it needeth to
the helth therof: & more shal we nat seche or desyre to the body. wher-
fore in al that we take ouer: that is to say to fulfyl the lust & the likyn-
ge that passeth the termes of kynde: & disposeth to deth bodily & gostly.
And so it falleth often tymes that many men be so moche ouercome wth
the lust & lykynge of the fleshe: that as vnreasonablen bestys they put the
lust before: takynge suche meates & drynkes: the whyche they knowe
wel contrary to their helth. And after the which they knowe wel that
they shal fele great passions & sekenees. And so nat only is the body vn-
disposed to serue god and to vertuous occupation: but also the soule is
defouled that he may nat se god with clennes of hert as he made hym
to. and sothely this is a foule vice and a pylous. And neuertheles mo-
che people is blynded and decyued in this poynt both gostly & world-
ly: that excuse them falsly by the loue of the fleshe & the styrnge of the
lust that comonly escheweth that is most holsome to the kynde: if it be
nat likynge to the sensuallite and desyret that is most unholsome: If
it be deperate & likynge therto. wherfore amonge al the spyces of glote-
ny: this semeth moost reprouable in as moche as it is nat only contrar-
y to the loue: but also it destroyeth and sleeth the body. And so he that
taketh to mete or drynke wylfully knowynge that it is contrary to hym
and vndisposynge to bodily helthe: may dyede of his dome and repref
in goddys sight: as of a man slea: and that is moche weys that he sle-
eth hymselfe. Other men that ouercome by the sensuallite and tempta-
cyon of the fleshe for to take of mete and drynke that is holsō though
it likynge eyther in vnyte or more in quantyte than it needeth: or wyth
greate lust: and gredynesse ben more excusable before the comon infyr-
myte of the fyrst synne of adam. But for as moche as this vyce of glo-
teny in al his spyces is reprouable. therfore it is needful vnto vs for to
eschewe it to our powter: and gete and kepe the vertue of discrete absty-
nence: as our lord Ihesu cryst: and also his holy and blessyd apostels
and other sayntes haue both taught vs and also gyuen vs ensauple
that is for to say keepynge of the body and fedynge as it is needful ther-
to after the kynde therof. In maner as an hors owethe for to be kepte
for to kepe his Journey: so that he fayle nat by defaute by to moch ab-
stynens on that one syde. And that he be nat in no wyse rebel to the spi-
rite and to proude by moch pampynge on that other syde. but in a go-
de mean of abstynens that techeth the vertue of discrecon: the which dis-
crecon as saynt Barnarde sayth: is nat onoly a vertue. but also keper/
and leder of all other vertues: for if that lacke that semethe vertue: is

Nota contra
plures bestia-
les & gulosos

Nota

Discretio.
Bernard⁹ su
per can. ser.
xliii.
Itē can. xxii.

vice. And as saynt gregorie sayth discretioun is moder and kepar of al vertues: this discretioun touchynge abstinence and fedynge of the body stondesth generally in this poynt as saynt austyn sayth in his boke of confessiōs that a man take of mete and drynke to sustenaunce of the body onely as he wolde take of medycine for to hele his infyrmyte. wherfore ryght as in takynge of medycine man hathe no rewarde to more or lesse to the poysonite or boyssoulness or sweteness or bytternesse but onely as it is mooste conuenient & profytable to hele the soze or the sickenesse. So for as moche as hungre and thurst ben the infyrmytees of mankynde thughe the fyrste synne of man: and mete & drynke ben as medycine to this infyrmyte shulde onely be take as for helth ther of: as saynt Austyn sayth: Thus moch is specially spoken here of abstinence and glotony by occasioun of the hungre and of the symple for de there agaynste/ of the dysciples of Iesu as it is sayde. For as moche as here endeth the thynde parte of this boke that stondesth in contemplacioun of crystes lyfe for the wednesday vpo the whych day to our ensauple he began the fyght agaynst Glotonye specially by his fastynge in desert as it is sayde before/ the whiche vyce of glotony he graūt vs of his grace to eschewe: and the vertue of dyscrete abstinence to kepe that is blessyd wythout ende Iesu. Amen.

Explicit contemplatio die marcurii & tertia pars.

Incipit quarta pars pro die Jouis.

Item Bernardus d' abstinentia in epla: ad fratres de monte dei quantum ad religiosos. Item in sermone tertia de circūcissione domini.

Of the fedynge of the great people wyth brede multiplied. Ca. xxv.



Two tymes the goſpelf telleth that our lorde Ihesu multiplyed a few loues of brede and ther wythe fed many thousandes of men. In the whiche processe takynge he de to the wordes and the dedes of our lorde Ihesu cryste as the goſpelle openly telleth: we may se to oure edyfycacyon goſtelye manye goode ſtergenges to loue hym and thanke hym and worſhypp hym ioueronly: and ſpecially we may se in thys pcelle that our lorde Iesu cryst was mercyfulle and curteys: kynde/ and dyscrete and circumspecte:

First that he was merciful the wyng his wordes: he sayde thus. I haue pety & mercy vpon the people: so that mercy styed hym & drewe hym to helpe theym and fede theym at their nede. For as Dauid wytnesseth: al the erthe is ful of his mercy. Also he shewed his greates curtesye and wonderful kyndnes in the cause that he assigned after saynge. For lo now these thre dayes they abyde / and suffer / and here me fastynge: and they haue nat wherof to ete of: as though he were bounde to theym for their benefyce done vnto hym in that they had so wythe hym / & neuertheless in sothnes it was for their owne gode & pfyte: anath for his. But that is his soueraigne kyndnes and curtesye and endelless goodnes that hath lykynge to dwell with vs only for our profyte and saluacyon: though there be therthroughe as to hym none increas of his goodnes. Wherefore al tho that folowe hym by gode lyuynge / & gladly here his doctryne and kepe his hestys / he loueth / and hath likynge for to dwell with theym goosly and sayleth neuer to helpe theym at their nede. Farthermore our lord Ihesu takynge heed that many of the people were come to hym fro far countreys and seynge the peryll of the people in moche fastynge / bycause of the great traueyl that they shulde haue in their goynge ageyne: sayde thus. If I suffre theym go home ageyne into their owne houses fastynge they shal sayle / and peryll the by the wey: where he shewed that he was discrete & circumspect seynge before their nede and vniygnt: and therfore ordeynynge remedy and helpe before by their bodily sustenance that was needfull vnto their traueyl to come after. And so in this speche / and dede of Iesu is doctryne an ensauple of discrecion to prelatys and them that haue cure of other to take of their infyrmyte and so of their traueyl and thereafter ordeyned to theym bodily sustenance couenable and sufficyent that they sayle nat by defaute in the wey of this bodily lyuynge in herte. Also in the forsayde processe we may vnderstande goosly the gracious gouernance of our lord Iesu vnto vs lyuynge in this worlde eueryday. For we haue nat to ete bodily or goosly but he gyue it vs & so if he suffre vs fastynge: we shal sayle by the wey. For wythoute hi we may not helpe our selfe in any goosly nede. Wherefore we haue no mater of clacyon or vayne Joye of our selfe what tyme that we fele any confort or proufyte in goosly exercyse: for it is nought of vs but only on hym. And soo if that we take goode entent we may see that they that ben true seruauntys of god / and chosyn of hym: the more peryte that they ben in lyuynge and the nerer god. and the more excellent in his gifyts of grace / the more meke they been / and the more abiecte: their owne sight. for they knowe well that they haue nought of them selfe but wretchydnesse and synne: for the nerer that a man cometh to god / the more clere sight he hath goosly / and so he seeth the more clerly the great goodnesse and the mercy of god. Wherefore pryde and vayne Joye that come of goosly blyndnesse may nat haue place & restinge

in his soule that is so lightned thorough grace: for wythoute doute he that knoweth wel god / and sothly examyned hymselfe: myght nat be proude deedly. And also here is greate confort to synful men of the greate mercy of our lordē Iesu: if they wol turne ageyne / and come vnto hym by very repentaunce: what tyme they be departed fro hym / and gone into the far countrey of wyckednesse. For as the gospel telleth y^e he was specially styred to mercy of the people: for asmoche as some of them were come to hym fro far countreys. So wythoute doute woll he to euery synful man that wol come to hym goostly as it is saide be his wey of his departyng neuer so longe b^efore. Amen.

¶ Of the fleyng of our lordē Iesu whan the people wolde haue made hym their kyng. Cap. xxvi.



After that our lordē Iesus had fedde the people to the full as it is sayde in the next chapter before they seynge hys myght in that myracle: and howe he myght helpe theym at their nede: for their profyte temporal they wolde haue made hym their kyng. But oure lordē Iesus knowyng this wyl of theym vnto tynge: fledde into the hyll / soo that they myght nat fynde hi. & this was that hyll as some clerkys say vpon the whyche he made that excellent sermon that is spoken of before: and thus he fledde for he wolde nat haue temporal kyngdome and bayne worldlyes wo:shyp. But take we here goode entent howe & in what maner he fled this wo:shyp effectually wythoute faynyng. First he bad his discyples take the shyp / & go into the water before hym: & than he alone went into the hyll. so that if the peple wolde seke hym amonge his discyples they shuld nat fynde hym. & so scaped away fro them that sought hym to wo:shyp / gyuynge ensauple to vs to fle temporal wo:shyp. for he fled nat that wo:shyp for hym selfe / but for vs knowyng what peryl it is vnto vs for to receyue o^r desyre temporal wo:shyp. Forsoth it is that wo:shyp is one of the moost peryllous snarys of the enemy to cathe and begyle manys soule / and one of the heuyest burden that draueth downe / & ouercometh the soule deedly whether it be wo:shyp of prelacy / o^r temporal wo:shyp / o^r of great cūnyng: for scarcely is there any man that hathe delyte in wo:shyp: but that he is in greate peryl of fallynge / o^r clyys fully downe into the pytte of deedly synne: as we see by reasons first for asmoche as he that hathe greate delyte in wo:shyp is besyall tymes in his mynde howe he may kepe his wo:shyp and make it more. And so gregory sayth. In asmoche as a man hathe sette hys lykyng that longeth to the wo:ldē o^r to the fleshe here beneth forth: in so moche is he departed fro the goostly lykyng and loue of god / & heuently thyn

primū periculum.

ges aboue forth. Also he that loueth worshippes is besy to procure / & gete hym frendys that now kepe hym in hys worshyp. Also further hym vnto gretter worshippes. wherfore often tymes fall dyuers causes in the whiche he offendeth god / & hys owne conscience for to please suche frendys. And in the same maner he maketh them to do for hym. Also comonly he hath indignacyon of other that ben in worshyp / and bacbyteth theym to make hymselfe more worshypful / and more worthy: and so he falleth into hate and enuy of his brother. Also he oldeth hymselfe in his owne sight: and also desyret to be had so in other mennys sight worthy and worshypful: and so he falleth into the foule vyce of elacyon / pryde and bayne glory. But therfore as the gospel sayeth. He that holdeth hymselfe as ought worthy: whanne in sothenes he is nought: he deceyuethe foule hymselfe. and therfore sayde our lord to his discyples in the gospel. Whan ye haue done all thynges that be bodyn to you: say ye sothely wyth herte we be vnworthy / and bayne seruauyntys. But thus may he nat say that holdeth hym selfe worthy & worshypful. Farthermore as to the last whā this likynge of worshyp is rotyd is man: he is so hungry & greedy in worshyppis: that he may nat be fylled: but eueryday procureth newe worshyppis. & the greater and the more that he geteth: the more he coueteth / and desyret he. For he holdeth hiselfe alwey more worthy & worshypful thā he was before bothe in his owne sight / and in the sight of other mennys. and soo he falleth into depe couetyse: that is the foulest vyce and rote / and the cause of many other greete vyces. Of the peyne delyte in worshyppis / & of the peryl therof. Saynt Barnarde spekethe vnto specially in thys maner. All we be noble and worthy creatures: and of a greate maner wyl. wherfore kyndly we desyre hyghnesse. But woo vnto vs if we woll folowe hym that woll sette his sete in the hyll of hys Lordshyp and hys myght: and be lyke vnto god in worshyp. that was Lucyfer that thus styed vp by proude wyl into the hyll of highnesse: first a glorious aungel: but sodenly fell downe therfro / made a foule fende of hell. Also take hede farthermore that he that foule fende after his fals couetyng by his enuyous and wicked wyl to cast man downe from his blysse / he durst nat tempte hym for to stye vp to that hyll of Lordshyp and great myght: that hymselfe so sodenly fell downe fro. but as a fals trechour he shewed hym in another hill lyke therto: that is to say the hyll of great cūnyng and counseyled hym falsly to stye vp into this hyll by proude desyre of worshyp whanne he sayde to hym in thys maner. ye shalbe as goddis thorough great cūnyng: knowynge be the gode & yll. And for asmoch as man gaue his assent to his suggestyons: therfore he fell downe as he dyd. And so we may se that couetyse of great lordshyp and hys myght pryueth the aungel of aungels blis and desyre of greate cūnyng despoyleth the man of the Joye of endlesse lyfe / and of bothe myscheues was grounde and cause delyte and de-

Secundum.

Tertium.

Quartum.

Quintum.

Barnard se,
quarto de al-
fencione.

type of bayne Worshipp. wherfore seynge this bayne peryl of bayn worshipp if we drede the fall of aungel and of man: we must fle in wyll fro bothe these hyllis of hye worshipp/ and greate cūnyng and go vp wy the our lord Iesu into the hyll of contemplacyon: and deuocyon by mekenesse forsakynge the worlde/ and the wyll too be worshypped of the comon people as he dyd. But in this fleynge fro the people and of hym alone into the hyll as it is sayde before in the processe of the gospel. take we hede farthermore to our edyficacyon: howe he left his discyples and made theym ageynst theiur wyll to take the shyp/ & go into the see withoute hym: for he wolde nat theiur thanks haue be deptyd fro hym: and in that was theiur desyre gode for to dwell euermore wy the theiur lord. Neuertheles he ordeyned othervise seynge what was best for them. And so than they mekely dyd as he bad/ and were obeytaunt vnto hym though it so were that it was neuer so gracyous and harde to theym. thus it fareth comonly wyth goostly lyuers by specy al seynge of the presens of Iesu/ and of his ascence in theiur soule they wolde nat that cuer he shulde go fro theym as by specy al goostly confort in any tyme. But he doth othervise: for he gooth and cometh as it is his wyll/ & for theiur best. But what shal a deuoute soule do whan she feleth hir goostly spouse Iesu so wythdrawen touchynge hir specy al confort. Iethely she behoueth besily and oft to clepe hym ageyne i continual desyre and deuoute prayer/ and in the mene tyme pacyently suffer the absens of hir spouse/ and by ensaumple of the discyples of Ihesu cryst that thorough obedyens at his byddynge wente into the shyp/ and toke the water in his absens: & suffred the waues/ and temptacyons of temptacyon and aduersyte/ and pacyently abyde tyl he wolde of his grace come into that soule and make rest and peas as it shall folowe after next to come. Of this mater sayth Barnarde in dyuers places & maketh a saye processe and deuoute: the whyche for asmoche as it longeth and is partynent specyally to goostly folke/ and alsoo as I hope is wryten sufficiently in dyuers treatyes of contemplacyon. We passe ouer here as we do in many other places such auctoryte of hilest this proses of crystis blessyd lyfe shulde be teduous to comon people/ & symple soules: to the whych it is specyally wryten amen.

¶ Of the prayer of our lord Iesu in the hyll/ and howe after he came ageyne to his discyples vpon the water goynge

Capit. xxviii.



After the discyples of our lord Ihesu were gone into the shyp and water as he bad them/ and as it is sayde before/ he went vp into the hill alone and there he was occupied in prayere vnto the forth parte of the nyght/ soo that the parties of the nyght that were passyd he had continued in prayere. And thus were

de often tymes he gaue hym to prayer. Wherfore take we here gode content in what maner he prayed & howe that he loveth hym in his māhede & meketh hym to his fader in heuen. he cheseth solytary places / & goth to them alone to pray and dothe his tender body to penaunce / and waketh longe wakynges. he prayeth as the true heerde for his sheepe. For he prayeth nat for hymselfe: but for vs / and as our aduocate: and medyator bytweene the fader and vs. And also he prayeth to ensauple of vs that we shulde offsyth pray: and specyally loue prayere. For oft tymes he had his discyples and taught theym for to pray: and so that he had theym by worde he shewed hymselfe in dede: he taught them & sayde that it behouethe and is needfull euer to pray: and nat fayle in leuyng therof: the wyng that contynuyng in prayer getethe at the last wythoute fayle that thyng that is alked, and therot he tolde Ensauuple of the domysman: that at the last throughe longe cryng and alkyng of the wydoxe dyd hir right: as the gospel of luke sayth. Also styze theym for to pray and trust for to gete that they alken. He tolde another ensauple of a frende: that at the last thouroughe moche alkyng lerte to his frende the byede that hym nedyd / as the gospel telleth in the pcellie concludynge and sayng thus / alke and it shalbe gyuen to you. and all this he sayde to teche vs the vertue of goode prayer the whyche may nat be estymyd. for the vertue therof is so myghty / & so greate that it geteth al goodnesse / and puttethe a wey all maner of wyckednesse. wherfore if thou wylt pacyently suffre aduersytees and myghtily ouercome temptacyons and dyscalys: be thou a man of prayer. Also if thou wylt knowe the sleightis of the deuyll / and be nat begyled wyth hys fals suggestyons, be a man of prayere. Also if thou wylt take the streyte wey to haue by trauayle and penaunce of the fleshe / and therwyth gladly contynue in goddys seruyce. Be a man of prayere. Also if thou wylt put away baynethoughtes / and feede thy soule wyth holy thoughtis / and goosly medytacyons / and deuotyons be a man of prayere. Also if thou wylt stabe thy herte in gode purpos to god / wyllynge too put a waye byces: and plantynge vertues. Be a man of prayer. For thourough prayer is gotten this gyfte of the holy goste that techeth the soule al thyng that is needful therto. Also if thou wylt come vnto heuenly contemplacyon / and fele the goosly swetes that is felt of fewe chosyn soules. and knowe the greate gracious gyfts of our lord Jesu that may be felt / but nat spokyn. Be a man of prayere. For the exercyse of prayer specyally a man cometh vnto contemplacyon of the felyng of heuely thynges. Here may we se of how greate goosly myght and vertue is deuoute prayere / and to confirmacyon therof and of al tho thynges that ben sayde before that holy wyrt and doctours saynges fully preuen. Farthermore we haue a specyall proue in that we se eueryday by experyens many men symple and vnlettrd by the vertue of prayer gete and haue all tho thynges that ben

Luce. xxviii.

Luce. xi.

Notabilis.

Clic^{us} orōnis
multiplex.Homo oratis
omnis.Nota de sim
plicis.

sayde before / and many moore gretter gyfts of grace: wherfore moch ought al crysten folke be styred to the exercyse of prayere: but pryncypally they that ben relygious whoose maner of lyuynge is ordeyned moore specially therto. Of this vertue of prayere and howe our Lorde gyueth to hym that deuoutly asketh hym in prayere: that thyng that they aske in maner as it is moost speedful to hym. Saynt Barnarde by deuoute processe telleth in dyuers places / the whych processe passyng ouerturne we our lorde Iesu and his dyscyples / and to the foresayde pces of them / what tyme that he was alone praynge in the hyll / as it is sayde. Hys dyscyples were on the see in great dysleace for almost as the wynde was ageynst them / & the shyp in poynt of perysshynge throught the great waues of the great tempest that wss rysen i that tyme. And so we may se if we take gode hede by deuoute compassion in what myschefe and trybulacyon they were in that tyme / both for great tempest that was rysen vpon them / & also for the nyght tyme and pryncipally for they lacked their lordys presens that was all theyz resfute in their nede. but he that goode lorde that knewe what was beste for theym / and that suffred this dysleace of theym for the tyme whanne he sawe tyme also sent them confort and helpe. And at the forthe was kyng of the nyght, he came downe of the hyll goynge vpon the see / & comynge towarde theym. Nowe beholde we inwardly howe that blesyd lorde after his great trauayle of longe wakynge and praynge came downe alonly in the nyght tyme fro that trauaylous hyll: & passanture stony & barefote / and so gooth he sadly vpon the water / as it were vpon the erthe: for that creature knewe their maker / and was obeyfant to hym at hys wyll. And what tyme he came nere the shyp the dyscyples supposynge that it had ben a fantasme cryed for drede. & thanne the benygne lorde hauynge compassion of theym and wyllynge that they shulde no lenger be distroubled and trauayled: theym lykerde of his presens / & sayde I am he that ye desyre: be nat adred and than Peter that was moore feruent than other trustynge of his myght at his byddynge he began to go towarde hym vpon the water: but as none as a great wynde blew he fayled in byleue and dzed / and so began to drench: but the goode lorde wyth his right hande toke hym vp & kept hym fro perysshynge / & than went into the shyp with hym and anone al the tempest ceasid / and all was in peas and tranquyllyte. & so the dyscyples wyth greute reuerens and loy receyuyng their lorde / were put in greute rest / and soueraynly reconforted by his blesyd presens. Thys is the holy processe of that gospel shortly. In thys processe touchynge the dyscyples we haue goostly doctryne / and ensauple of pacyence in trybulacyon profyte therof as we had before. Touchynge hymselfe of the holy vertue of prayer as it is sayde: wherfore we shal vnderstande that as it fell wyth the holy dyscyples bodily: so it falleth wyth vs all day goostly. Our lorde Ihesu suffreth that ben chosyn

of hym for to be dysseased & haue trybulacyon in thys worlde bothe in body and in soule: for as holy Wrytte wytnesseth: he beteth euery chylde that he taketh to hys grace/and the apostle Poule sayth al tho that be wythout discyplene be nat kynde chyldezen/ but of auoutrye: and it is spedefulle to vs to be so beten. and to suffre trybulacyon and disale in thys worlde for many causes/ for therby we be taught for to know our selfe and our owne wretchednes. Also therthroughe we pfyte goosly and get vertues. and whan they be gotten therthroughe kepe them the better: and farthermore that is moste of alle therthroughe we truste ly hope and also abyde that euerlastyng mede in the hie blys of heuē wherfore we shalle nat be dysconforted by theym or impacient i them but rather coueyte them and loue theym. But for asmoche as the profyte of trybulacyon thoughe it be moche worth and of great vertue & of mede. Neuerthelesse many men thynke them ful harde and grutche ageynst them. as importable: bycause they knowe nat and se nat the great vertue of theym. Neuerthelesse many holy doctours telle & teche vs the great profyte of theym in many places to confort vs: gladly to take theym. And specially afore alle other Saynt barnarde in diuers treatysles. wherfore haue we no wonder thoughe our lorde Jesu suffred hys dyscyples the whych he loued so specially to be troubled wy the tempestes: as it is sayde and suffre trybulacyōs for he knewe theyr goosly profyte therby. For often we rede that theyr shyp was in peryll by tempestys. & ztrary wyndes but it was neuer drownded & fully peryllshed and nomore shalle we what trybulacyon so euer come to vs. if we suffre pacyētly in the helpe of our lorde Jesu that neuer wyl fayle vs at our nede. Amen.

Detribulati
one electo:u3

Bernaf. sup
p. Qui habi
tat ser. xvi.
Itē can. ciu.
xxv. & lxxx.

Howe the Pharysees and other toke occasyon of sclaunder of the wordes and the dedys of Jesu. Ca. xxviii.

Sothly it is no wonder thoughe some folke take occasiō of sclaunder of our wordes and dedys be they neuer so gode and true. for so befel it oft tymes of our lorde Jesu and yet myght nat he arre i worde nor dede. wherfore it befel vpon a tyme that the pharysees asked of our lorde why that hys dyscyples wassheth nat theyr dandys whan that they went to theyr mete: And in that they kepte nat theyr custome after the techyng of theyr elders. But oure lorde saynge that they charged moore the wasshyng wythoutforth and the bodely clemesse than vertues of the soule wythinforth and goosly: answered harde a/geine: reproouinge theym that they broke the hestes of god for theyr tradicions and bodely obseruaūces declarynge after the byces that come out f the herte defoule moze a man than dothe the bodelye mete taken

vnwasthen/wherfore they were gostely sclaudred and styred agaynst hym but toke none hede therof for they were blinde in soule thorough malyce. Also oft tymes our lord Ihesu wrought myracles vpon the Sabbot day that was goddys holy day to the Jewes as is now the sonday to crysten men. that he dyd in zfulyon and represe of the Jewes that kept straytly the lawe in bodely obseruaunces and nat in gostely vnderstondynge as hys wyll was. For he bad nat the holye daye for to leue therin gode woorkynge and dedys of charyte but for to cease and absteine fro synne and bodely warkes. wherfore they were greatly sclaudred that is to say taken occasyon of sclaunder ageynste hym and conspyred into his dethe: and sayde that man was nat of goddys halfe that kepte nat the sabot day/ but our lord left nat therfore to do myracles and dedys of charyte in those dayes. But dyd them the more for to destroy the Jewes errour as is aforesayde: Another tyme also whan he taught i the synagog gostely lord & sayd that he was the bryde of lyfe that cam fro heuen and how it behoueth to ete hys flesch and drynke his blode who so wolde be saued & haue euerlastyng lyfe they vnderstoddyng hys wordes fleschly & nat gostely grutchyd ayenst hym: & toke occasyon of great sclaunder & many of his dyscyples thourughe that mys vnderstondynge forsoke hym. But Peter in the name of twelue apostyls answered that they wolde nat leue hym: For why he had the wordes of euerlastyng lyfe: and so that was sclaunder too the bad was vertue to the gode. In the foresaid wordes & dedys of our lord Ihesu we haue ensauple that we shal nat let vs to do gode woorkes for occasyon of sclaunder vnkyllfullye take of other or enuye: and euyl wyll of theym: & specially of that dede that is necessary to soules helthe: we shulde nat leue for any sclaunder. wherfore saynt gregorye saythe: that a man shalle rather suffre sclaunder for to ryse/ rather than leue the trouthe that is to say in thre maner after the comen sentence of doctours. fyrste of the goode lyfe of man shal nat cease for sclaunder that is to say: he shalle nat do dedely synne for puttynge away of anye sclaunder. Also a doctour or a prechoure shalle nat teche or preche falle for any sclaunder. but in some case he may holde hym peas of a certeyne trouthe: as what tyme he knoweth that the heres be obstyn ate in errour: and shulde be the worse if that the trouthe were sayde. The thyrd is trouthe of ryght wysnes that shalle nat be left for sclaunder that is to say: a domysman shalle nat gyue falle dome: nor a wytnesberer falle recoorde for any sclaunder. but of other certeyne dedys that may be left wythout peryl of soule: a man shal otherwhyle cease thourughe they ben gode in theym selfe for to put away occasyon of sclaunder as the holy apostle saynt Poule sayth: that wolde rather neuer ete fleshe than he wolde therthourughe gyue occasyon of sclaunder to his brother. Also in the foresayde processe of our lord Iesu we be taught for to charge more the clenness of soule: and that dysposeth to vertues than

N. Gregori⁹

Primum veritas vite.

Secundum veritas doctrine.

Certum veritas iusticie.

bodely clenness and honest wythoutforthe/that is no vertue in. Neuer thelesse honestye and bodely clenness is gode:so that it dyspokenat vn to veyne glozre and curyosite/or lechery/or other synnes:and so by gode customs that ben groundyd vpon reason for to be kepte but the bydynges of god and the gode ordinaunce of souereyns in holy church be moche moze for to charge. Wherfore in thys poynt arte manye crysten men and speccially religyous that charge moze bodely abstenaunce and customes thoughe they dyspose to no vertue:and oft ben agaynst reason than the byddyng of god and the goode doctryne of our hoie faders touchyng charyte/mekenesse/pacyence/duocyon in prayer/dycrete abstynence and other vertues:wherfore they may drede the reprefe of our lord Jesu pryncely that he repreued the Pharysees openly as it is layde befoze.

Nota contra
plices & spaliē
religiosos.

Of the speccial rewarde of our lord Jesu behyght to al that forsake thys worlde for his loue. Ca.xxix.



Han what tyme that our lord Jesu by occasyon of the ryche man that wolde nat lese his tempozalle goodes for pfection / sayde that it was harde to a ryche man to enter i the kyngdom of heuen,the apostle peter in the name of alle the twelue apostyls askyd of hym what rewarde they shulde haue whych had forsaken and left al theyr worldly thyng for hys sake and than our lord Jesu cryste answered:nat onely behyghtinge them a souereyne mede in the blysse of heuen but also to al other that forsake fader and moder and other kyn and tempozalle goodes for his sake the hundreth folde in this worlde & after lyfe euerlastyng in another worlde to come. Wherfore alle they that haue taken theyre selfe to gostely lyuyng and fullye forsaken the worlde:haue mater of great goostlye joy and speccialle confort in thys excellent behest of Jhesu nat only for the euerlastyng lyfe in heuē that they trustly hope to haue by hys gracyous behest:but also for that hundreth folde rewarde that they shalle fele in this bodely lyfe if they truly loue Jhesu and fully forsake the worlde that is neyther golde ne syluer nor deyntous metes or pccyous clothes but gostely rychesse of vertues and confort of the holy goste:the whych he allonly knoweth that by experyence feleth it in hym selfe:and that is amonge other clenness of conseyence and rest in soule/love of perfyte pouertye/chastyte/pacyence and other vertues.And what tyme our gostely spouse Jesu Cryste whyl and to whosme the sensyble presence of hym felt bothe in bodye & soule:that passeth nat onely an hundreth folde But also a thousand folde alle fleshly lykyng of erthe/this speccialle gyft of Jhesu is knowen of gostely folke beforesayde:but it is byd to fleshly folke that haue sette alle theyr hert and theyr confort in this worlde:as the prophete

Dauyd felynge thys gyft speketh to our lord god in this maner. Lord howe gret is the multytude of thy swetenes that thou hast hyd too them that dyede the. Of this mater saynt barnarde maketh a deuout processe in a treatyle of hym that is called *de colloquio Simonis & Iesu* spekyng moze playnlye of this gostly mede: of the whyche Ihesu graunt vs parte. Amen.

Of the transfiguracyon of our lord Ihesu in the hylle. Ca. xxx.



Our lord Ihesu wyllynge to conferme and strenge the his dyscyples in that true byleue that he was both god & man: he shewed theym that he was very man in so moch that he suffred alle thyng after the kynde and comon infyrmyte of man: and also that he was god by the myracles that he wrougght aboue the comon kynde / & myght of man: and therwyt he also he enfourmed theyme and tolde theym befoze that he shulde suffre peynfully harde dethe as man: and after ryse vp gloriously to lyfe as god: and vnto thys ende what as the gospelle of mathewe marke & luke telle that he had tolde his discyples that he shulde suffre many reproues & despytes in Ierusalem & at the last be slayne & dede. And after that ryse fro deth to lyfe the thyrde day. Than farthermoze he cluded & said that there was some of them that there stode at that tyme whych shulde nat taste bodely deth tyl they se mannys sonne that was hym selfe comynge in his kyngedome: that is to say apperynge in a wonderfull clerenesse of his manhode as longinge to hys kyngedome & that to fulfyll thys behest about the. viii. day after he toke with hym Peter James and John. vp vnto a hye hyl that was as clerkes say called Thabor: and there he was transfigured in theyre syght: that is to say touned out of the lowe lykenesse of a seruaunt into gloruous & hye lykenes of hys kyngedome. For hys face shone as the sunne & hys clothes were as whyte as the snowe: and therwyt there appered moyses & hely spekyng wyth hym of his passyon that he shulde suffre in Ierusalem. In the whyche blyssfulle syght the dyscyples were rauysshed and specially Peter forgetyng alle erthly thiges desyred for to haue dwelled

stalle there in that blyssfulle place and sayde. Lorde it is gode that we
 hyde and dwelle here. And therfore if thou wilt make we here thre ta
 bernacles: one to the: one to moyses: and one to hely. but we wyl nat
 what he sayde: neyther in that he wolde haue dwelled wythe Ihesus
 in blysse: befoze that he had suffred wyth hym the passyō of deth as he
 had tolde them befoze that he shulde do: no: in that he wolde haue se
 uered them thre that were al one as in gostely felynge/ the lawe the p
 phetes and Ihesus: and therfore to conferme hym/ that is to say/ petet
 and his felawes in true byleue of Ihesu that he was goddys son and
 that they shulde here and folowe hym in alle thyng. Therwythe a
 bryght cloude ouershadowed them. and out of the cloude cam a voyce
 fro the fader of heuen saynge: This is my beloued son i whome me ly
 keth well: & therfore here ye hym: that is to say: in alle that he techethe
 for he is verye sothfastnesse wythout lesyng: and therwythe folowe
 hym i that he sheweth: for he is ryght wey wythout erryng whome
 ye haue herde in the lawe that is to say in Moyses and in the prophe
 tes that is vnderstonde hely/ and than whan the dyscyples had herd
 that heuensly voyce befozelayd of the fader they fel dōwne on theyr fa
 ces for great drede: for the infirmyte of man myght nat here that hye
 and excellent voyce aboue kynde And than our lorde Iesu benygnyly
 lyfted them vp and bad them nat drede: and therwyth they lyfthyng
 vp theyr eyen & lōkyng about them saue no moze but allonly Iesu
 & as they went dōwne the hyl he bad them tel no man that they had
 sene: tyll the sonne of man were rylen fro deth to lyfe. This is the p
 celle of the Gospelle in the whyche who so hath grace of gostely vnder
 stondyng & swetnes may se many notabylytees to lōkyng & dispo
 syng of man hym selfe: & to feruent deuocyon and lōyng to god: &
 speryally he that hathe felyng aboue kynde & is gyue speyalle grace
 may taste & haue moch gostely zfozt that he graūt vs parte Iesu Amē.

Of the seke man heled at the water in Ierusalem whyche was cal
 led Probatica ppscina.

Somtyme there was in the Cytee of Iherusalem in maner of a
 ponde a standyng water closed about wyth fyue dorys In the
 whyche water the shepe were washed that were offred in the temple
 to sacryfyce. In the whych water also after the oppnyon of some cler
 kes lay the tre of the holy crosse/ where it befelle as by way of myracle
 that ones in the yere that water was greatly styred and moned of the
 aungelle of god & than what seke man myght fyzt enter into the wa
 ter he was heled of his ifymyte: wherfore many seke men dwelled cō
 tynually by that water abydyng the mouyng therof by the aungel
 Amonge the whyche there was one man lyenge i his bed on the passy

xxviii. yere the whych man our lordes Jesu heled on the sabot day and bad hym bere away his bed and go as the processe of the gospel telleth more playnly In the whych processe we may note specially thre thinges to our edification. First that our lordes Jesu asked the seke man whether that he wolde be made hole we maye vnderstonde that our lordes god wylle nat gyue vs grace and gostely helth but if we wolle & desyre it. wherfore the synfulle men that desyre nat and wolle nat assent to goddys wylle of theyre gostly hede of saluacion: ben damnable wythout excusacion for as saynt augustyne saythe he that made the wythout the: wylle nat iustifye the wythout the. The second notabylyte is that it behoueth vs to be ware and hely after we be deliuered and clenfed of synne that we falle nat wilfully agayne therto: lest our vnkynedenesse in that partye be worthy to be punysshed more harde of our lordes: wherfore he sayde to that seke man that he heled. Go thou & be wyllynge to synne nomore lest woys fal to the. for oft tymes it falleth that for goostly infyrmyte that is to say synne cometh bodely infyrmyte and so thoroughe deliuerynge and assorlynge of synne oft tymes the body is heled of bodely seknesse. The thyrde thyng notable is that wycked men gladly suppose vertuous dedys of other men in the woys part and so they lese theyre mede comunly as goode men on the other syde suppose al thyng in the better part in encrease of theyr mede. Thus the Jewes fulle of enuye whan they sawe the seke man hole myraculously of our lordes Jesu and berynge away his bed vpon the sabot day at his byddynge: they asked hym who badde hym bere his bed but they asked nat who made hym hole and so they toke that part that they thought reprobable but they left that part that was commendable. And thus comunly they dyd in alle the myracles of our lordes Jesu in the maner worldly men and fleschly turne into the worse part that gode men & goostly tourne into the best part for they that be in charyte and drede god lyuynge ryght wysly arrect al thyng for the best and to goddys worship whether it be prosperite or aduersite knowynge that al thyng is done ryght wysly by goddys wyl or hys sufferance. And so in alle thyng spiritual men and wymen get them mede so ferforth of theyre owne synne and other mennys & of the devilles workes profyte and wyne goostly as saynt barnarde sheweth in dyuers places. who so had this grace perfyctly to suppose and arrecte alle thyng that befelle into the better parte he shulde now suffre tribulacions & temptacions wythout great dyscase: and by longe exercise come to so great rest of soule that fulle seldome or neuer shulde he be dystroubled wth any thyng but it shulde be veryfyed in him that the wyseman saythe what so ever befall to the ryght wysse man it shal nat make hym sorow. In capitulo de chananea. xxx. Farthermore in the forsayde processe in the specyalle mynde of the aungell. we shall vnderstonde the gode aungels be as mynysters and meues bytwene god &

deuoute soules as saynt Barnarde sayth. Wherfore we otre to wor-
shyp them and thanke them. And for almoche as they be continually
presents wyth vs. we shal elsche we to thinke or speke or do that myght
offende them. For they be our keepers ordeyned of god/ and bely about
vs couerynge alwey our goosly profyte. Of this mater speketh sayn-
te Barnarde sup ps. Qui habitat ser. xl. tibi angelis suis mandauit de-
te. xc. Item sup cant. ser. lxxi.

Howe that our lord Jhesu droue oute of the temple the byers/ and
the sellers agaynst goddys lawe. Cap. xxxii.



Two tymes of the gospel makethe mynde our Lorde
Jhesu droue oute of the Temple the byers / and the
sellers thern/ and that wyth a scourge made of cor-
dys: the whyche dyd amonge all the myracles that
he wrought semeth wonderfull. For what tyme that
he wrought other myracles i the which he shewed the soueraigne my-
ght of his godhede. the pharysees and the scribes and other of the Ju-
es despyled and reproued hym. But at this tyme whan they were in
greate multytude gadzed in the temple/ and in their great iolempnyte
they had nat power to withstande hym alone. And the cause was for
the goosly of his face brennyng wythynforth for the worlthypnyng
of his fader specially in that place: where he ought mooste to be wor-
shipped shewed hym so dreedful in his face withoutforthe / that they
were wonderfully adred & disconfited/ and had no power to with-
stande hym. Thys processe after the expolycion of saynte gregory: & other
doctours is ful dreedful to al crysten men/ but namely to prelatys and
curates/ and other men of hooly churche/ and specially we relygyous
that ben sette in goddys temple for to serue hym continually in deuou-
te prayere and other goosly exercyses. If we gyue vs vnto couetyse/
and banytees/ and medle vs ouer nede wyth worldly occupacyons/ &
chaffarynges as they dyd. we may skylfully drede the indignacion of
Jesu/ and his castynge oute fro grace in this lyfe/ and after departyn-
ge of hys blysse cuerlastynge. wherfore thou that wylle nat drede the
Indignacyon of Jhesu loke that in no maner thou putte the wylfully/
nor medle the to thy power wyth worldly occupacyon. But for thys
mater is fully and plentuously tretyd in the expolycion of thys gospel
in many places: therfore we passe ouer thus shortly at this tyme

Post istud capitulum sequitur in Bonauerura: quomodo discipu-
li uellebant spinas &c. q. capitulu supra translatu e pte tertia ca. xxxiii.

Of the receyvinge of our lord Jhesu by the two systers martha &
mary/ and of the two maners of lyuynge that ben actyse / & contem-
platyfe in holy churche. Cap. xxxiii.



IC besel vpon a tyme that our lord went wyth hys disciples into Betanyc y^e was cleped the castel of Martha and mary / & came into the hous of them / and they that loued hym wyth al their hertys were glad and ioyful of his comynge. and martha the elder sister that had the cure of the housholde / anone besyed hir / and went fast about to ordeyne for the mete couenable to hym / and hys disciples. But hir sister mary forgetynge al bodyly mete / and desyringe soueraynly to be fed goostly of our lord Jesu. sette hir doctene on the grounde at hi. fete / and castynge hir / ycn hy herte / thir crys vnto hym only wyth more ioy and lykynge than may be spoken was fedde goostly / and conforcted in the blessyd wordys of our Lorde Jesu cryst. for he wolde nat be ydle but as his comon maner was occupied hym wyth spekynge of edyfycacyon and wordes of cuerlastig lyfe. Martha that was so besyly occupied aboute the mynystracyon / and the seruyce of our lord Jesu cryst and his disciples / saynge hyr sylster mary so syrtynge as it were in ydelnesse / toke it heuily and complaind hir to our lord / as he had take no regarde therto / and prayed hym that he wolde byd hir sylster rylc and helpe hir to serue / and than was mary aferde lest she schulde haue be taken fro that swete rest / and goostly lykynge that she was in. And nought she sayde but helde doctene hir hede abydynge what our lord wolde say. And than our lord answerynge for hir / sayde to martha that though she was besy & troubled aboute many thynges. neuertheles one thinge was necessary and that was the best part that mary chace / which shuld neuer be take fro hir. & than was mary greatly conforcted / and sate more sykerly in hyr purpos / and martha wythoute enuy helde hir payde / & serued for the wyth gode wyl. In this procelle of the gospel afor / sayde and tolde soo shortly touched after the letter we may note / and vnderstande many fayre thynges goostly to our edyfycacyon / and fyrst the great goodnes of our lord Jesu in this homely comynge vnto that pore hows of the two sylsters martha and mary takynge oft sythes with goode wyl / & lykynge suche symple refection and bodylyc fode as they had. For as it semeth wel by that saynge of martha that hir sylster lette hir serue as longethere was nat multytude of seruauntis / & so foloweth that there

Was no great aray in dyuerse mesys o: many delycate metes o: drynkes/and yet our lord cam more costomably to that place than he dyd to any other to take his bodely fode and that specyally as I trouwe for the great loue and affectyon that he had to mary after hy: conuersacyon as he knewe well that she loued hym souereynly euer after as it is sayde before. And so it semeth that our lord Ihesu wylle loue specially & vylte often by grace and dwelle gostely wythe that soule that by true repentaunce and penaunce forsaketh they: synne and perseuerantly abyde in the loue of hym. Lorde howe gladde and ioyful were these two forsayde susters of the comynge at that tyme of this blessed geest Iesu to they: hous. and pyncypally mary for as it semeth after the processe of the gospelle. This was the fyrst tyme that he came to that hous: and that lone after the conuersyon of Mary aforesayde/ and in so moche it was the more ioyfulle to hy: for than she had that she souereynly loued & onely desyred And therfore hy: syster nat knowynge howe it stode wyth hy: wythinforth in hy: hert and seynge hy: maner chaunged that was wont to be occupied before in besynes of bodely manyracō wyth hy: and now as takynge no regarde ther to but syttinge and intendynge onely to the bodely contemplation of Ihesu as it is sayde: she maruayled greatly therof: and therfore complayned to oure lord as it is sayde/ nat repprouynge hy: syster after the comon 2dycon of wyemen: in token & ensauple that he that is occupied vertuously in actyf lyfe shalle nat repproue hym that is occupied in contemplatyf lyfe: though it seme to hym that he be ydel.

¶ Of the actyf lyfe and contemplatyf lyfe

By these two systers Martha and mary/as holy men & doctours wryte ben vnderstonde two maner of lyues of cristen men that is to say actyf lyfe & cōtemplatyf lyfe. Of the whych there be many tretyles & great pcelles made of dyuers doctours & specyally of the sayde bonaenture in this boke of crystes lyfe makynge a longe pcelle & alledgyng many actyrtes of saynt barnarde: whych procelle though it be ful gode & fructuous as to many gostely lyuers. Neuerthelesse for it semeth impertynent in great party to many comon parsons and synple soules: to whoes erudycion this boke in englyss is wryten as it is sayde oft before. Therfore we passe ouer shortly takynge therof that semeth pfitable to our purpos at this tyme/ & fyrst it is vnderstode that the procelle of the sayde Bonaenture of these two maner of lyues actyf and contemplatyf longeth specially to spyritual prrsōns as ben prelates prechours & rlyglous/ & so he saythe at the begynnge that actyf lyfe that is vnderstonde by martha hath two partyes & the fyrst parte is that maner of lyuynge wherby a mānys besynes that is pyncypally i an exerceyse that logeth to his owne gostely profyte: as i amending of hym selfe as withdrauige fro vyces & pftyngge i vertues fyrste as

to profyte of hymselfe / & afterwarde as to his neyghbour by workes of right wysnesse and pety and dedys of charyte as it shalbe sayde more playnly hereafter. The secoûde part of actyfe lyfe is / whan a manys occupacyon and besynesse standeth in that exercyse that longethe to the profyte of other men pryncypally. though it so be also therewith to his owne mede the more therby / as it is by gouernynge of their mē & techynge & helpynge to the helth of soule / as done prelates : and prechours and other that haue cure of soule. and bytvene theyse parties of actyfe lyfe beforesayde standeth contemplatyfe lyfe. So that i thys order fyrst a man trauayle and gyue hym to gode exercyse in prayere and stody of holy scriptures and other goode werkynge in comon conuersacyon amendinge his lyfe / and wythdrawyn fro vyces / and profytynge in getynge of vertues. and after than secoûdly restynge in cōtemplacyon. that is to say in solytude arte lest in herte / forsakynge all wooldly besynes wyth al his myght be aboute continually to thynke on god and heuenly thynges only tendynge to please god. & than here after whan he is pfyghtly in tho two exercyses taught / and stablyd in very wysdome and vertues and lyghtned thorough gra. & desirynge the goosly profyte of other men than may he take lykerly vpon hi the cure and goueruayle of other. So after the foresayde procelle fyrst it behoueth that in the first part of actyfe lyfe of mannys soule be pourged of vyces / and strengthened and confortd in vertues. After that it be enfourmed taught and lyghtned in contemplatyfe lyfe. and thanne in the thirde degre may he sekylly go oute to gouerne / & profyte of other. as it is sayde vpon this foresayde procelle of Bonauenture los shortly touched. he alledgethe after many auctorytees of saynt Barnarde for to proue all the parties therof: that is to say: the fyrst of actyfe. the secoûde contemplatyfe / and the thirde that is the secoûde of actyfe lyfe / the which we passe ouer wyth greate procelle of contemplacyon and many auctorytees of saynt barnarde. for fewe there ben: the more harme. is other in state of contemplatyfe lyfe. touchynge the secounde poynt before sayde or in the state of parfyte actyfe lyfe. touchynge the iii. poynt that come to their estate by true wey that is declared before / & thys is the cause that in this tyme many there be both men & women i the state of contemplatyfe lyfe as specyally ancellys & recluses / or heremytes y^e wete lytel in effecte what cōtemplatyfe is bicause of exercyse i actis as it is sayde. And therfore it is peryllous & full dycedful to be in a state of perfection and haue a name of holynesse / as haue specyally these recluses. But the lyuyng and goosly exercyse of theym been accordynge therto. so: saynt Gregory sayth that there be many that fle the occupacyon of the wo:ld and take them to rest: but therewith they be nat occupied wyth vertues. and therfore oft sythes it falleth that the more sekely that they seas fro ourwarde occupacyon: the more largely they gadre into theym by ydelnesse the noyse of vnclene thoughtes And so

of euery suche that spendeth their tyme in ydelnes and slouth speketh the prophete Jeromye in his lamentacyons in this maner. *Viderunt illam hostes et deriserunt sabbata.* that is to say the wycked spirytes ennemyes of mankynde sounge and takinge hede of the luyunge of suche an ydle soule: laughynge to scoone their dedys of rest. For in that she is far from outwarde occupacyon/ and therby is trowed to serue god in holynesse. in so moche she serueth the tyraunty of the wycked spirytes in ydelnes. Also this same holy clerke saynt Gregoꝝ in the same boke after the spckynge of these two lyues actyf and contemplatyf sayth that mannys soule shulde first be wypped and made cleane of the desyre of temporal ioy/ and vayne gloꝝ/ and of al dylectacyon/ or lykyng of flesshly lust and desyre. and thanne may he be lyfte vp to the sight and degre of contemplacyon. In fygure/ and token herof whan god gaue moyses the lawe: the comon people were forboden to come nygh the hyll. In token that they that ben of wycked wyll and desyre earthly thynges/ shulde nat presume for to clymbe vp vnto hye thynges of contemplacyon. And farther moze declarynge howe they shall preue the selfe able that wol go to contēplacyon lyfe sayth/ that first it behoueth that they preue them selfe by exercyse of vertues in the felde of woꝝhyng: that is to say that they knowe themselfe besyly. If they do no harme to their neyghbours. And if they be patiently harmed and wronges done to theym of other men. ¶ Also if they haue no gladnesse in herte or lykyng whan temporal goodys fall vnto theym. And ageynwarde if they be nat to heuy/ or soꝝ whan they be wythdrawe: & if they sele in ther mynde the loue of spyzitual thynges to myghty that it ouercometh & putteth out of their herte the affections and ymagynacyons of all earthly thynges. and some that they couete too come vnto that thyng that is aboue their kynde/ they ouercome that that they ben by kynde. All this sayth saynt gregory hereto according saynt barnarde and all other doctours generally say that who so wol go to contemplatyf lyfe. it behoueth that he be fyrst preued in exercyse of actyf lyfe. In fygure wherof is alegged comonly the story of the two doughters of laban. the which Jacob toke to his wyues that were clepyd the elder Lya that was soꝝ ioyed/ but plentuous in berynge of child: en/ by whome is tokened actyf lyfe. the yonger was Rachel fayre and louely/ but barcyne/ and by hir is tokened contemplatif lyfe/ and though if so were that Jacob loued better Rachel than Lya/ and couetyd first to haue had hir first to wyfe for his seuen yere seruyce/ neuertheles he maryed first the elder Lya. In tokyen that actyf lyfe shulde be before contēplatyf as it is sayde: and this story is playnly treatyd in many places to this purpos: & therfore we passe ouer so shortly.

¶ De vita actiua/ & contemplatiua.

BUt for to speke of the maner of lyuynge in these two lyues actyfe and contemplatyfe in specyal: and namely one actyfe y^e stans dethe in so many degrees as of seculers and relygyous and lerned and lewde it were harde and wolde aske longe proces: and also as it seme the it nedeth nat: for the general exercycle of actyfe lyfe: as it longethe/ first to a man hymselfe that is in feyghtynge ageynst vyces/ and besy i getynge of vertues. And also after as it longeth vnto his cunyngsten that is fulfyllynge of the mercy and almesdedys doynge of them that haue habundaunce of Tempozall goodys in euery degre is wrcryn sufficiently as I hope. and therfore I haue left to speke moze of thys mater at this tyne saue to make an ende accordynge to the begynnig of the mater before sayde in the gospel of these two systers Martha / & mary: by the which ben vnderstand these two lyues actyfe & contemplatyfe as it is sayde. First they that ben in actyfe lyfe haue ensample in martha of that vertue that is soueraynly needfull to theym in all their dedys that is charyte as to theymselve that they be wythoute dedly synne. For ellys Jesu woll nat dwell in their hous. ne accepte hir seruyce Also as to other that they deme nat: ne despise other. the whyche parauenture done nat so many vertuou dedys as to mannys syght/ as they done. For they may nat knowe the preuy domes of our lord iesu cryst that accepted moze plesyngly and preferryd that haue contentplacyon of mary that late at his fete in scylence as she had ben ydel before al the great besy seruyce of martha / and that was for the feruent loue that she had in contentplacyon of hym/ and yit was the seruyce/ & the besynesse of Martha ful plesynge vnto Ihesu cryst. and meedfull vnto hie as actyfe lyfe is goodde. but contemplatyfe better. And so farthermore it to note. That nat wythstandynge the great comendacion of oure lord Ihesu cryst touchynge mary and the prefarrynge of hyr part. Martha grutchted nat but contynued forth in hir maner lyuynge seruyng customably to Jesu and his discyples: as Iohn wytnesseth after in his gospel in token that he that is called gode: and standeth in the state of actyfe lyfe holde hym payed: and grutch nat though contentplatyfe lyfe be comended before his astate. For howe so euer it standeth of these two estatys and degrees lyuynge/ god wote al only who shall be before another in the blyss of heuen of tho persones/ and these estatys: thus moche he sayde as touchynge the parte of Martha / and the actyfe tokened by hir. Farthermore touchynge contemplatyfe lyfe / he that is in that state hath ensample in mary of thre thynges that neede souercynly to that estate/ that ben mekenesse/ pacyens/ & scylens. First mekenesse is tokened in the lowe sittynge of mary at the fete of our lord Jesu. And but this groude be truly sette in the herte of hym that is in this degre of contentplacyon/ that is to say that he presume natte of his owne holynes but that he despise hymself truly in his owne sight as it is reherced and tolde before in dyuers places/ what longeth to me

kenesse: sothly ellys alle hys byldyng and contemplacyon be it neuer
 so hys it wyll nat stande stedfastly: but sone at alytelle wynde of ad-
 uersyte falle to nought. The seconde vertue acoryng hereto is pacy-
 ence in suffryng fals denynges/scornes/and reproues of the worlde:
 that he that suffreth that fully forsaketh and despyseth the worlde as
 it nedeth alwey to the true contemplatyf commyttynge alway by pa-
 cyence in herte his cause to hys aduocate Jesu wythout answer repro-
 uynge agayne as mary dyd whan the Pharyse demed and reprouyd
 hyr. But in al these she kepte scylence that is the thyrd vertue nedefull
 to the contemplatyf: and so farforth she gaue ensauple of scylence that
 we fynde nat in the gospell that she spake befoze the resurreccio of our
 lord saue only by a short word at the resyng of hyr broder lazar nat
 wythstandynge the great loue of oure lord Jesu she dred to hym and
 the great lykynge that she had i the wordes and holy doctryne of him
 that shulde styre hyr by reason the more boldly to speke. And wo that
 desyret to knowe the frute of vertuous scylence: if he haue affectyon
 and wyl to trove contemplatyf lyuyng wythout doubt he shalle be
 taught by better experyence: than by wrytyng or techyng of man.
 And neuerthelesse saint barnarde and many other holy faders and do-
 ctours commende holly vertuous scylence as it is worthy wherof and
 other vertuous exercyse that longe to contemplatyf lyuyng and spe-
 cially to a recluse and also of medled lyfe: that is to say somtyme actyf
 and somtyme contemplatyf as it longethe to dyuers persones that in
 worldly estate haue grace of gostly loue who so wyll more playnly be
 enfourmed and taught in englyshe tonge let hym loke the tretyse that
 the worthy clerke and holy lyuer mayster walter hylt the chanon of
 Churgarton wrote in englyshe by hys grace and dyscrecyon: and he
 shal fynde there as I byleue a suffycient scole and a true of al these:
 whose soule rest in cuerlastyng peas/as I hope he is fulle hys in blysse
 toynd and knyt wythout departyng to his spouse by perfyte vse of
 the best parte that he chace here with mary: of the which part he graunt
 vs sclaushypp Jesu our lord god. Amen.

Of the rayfynge of lazar and other two dede bodyes. Cap. xxxliii.



Amonge alle other myrac-
cles that our lord Jhesu
crisse wrought here in erthe the
reysynge of Lazar is pꝛyncipal-
ly commended and souereynly
foꝛ to be cōsidered and that nat-
onely foꝛ the seuoreyne myracle
it selfe: but also foꝛ many nota-
ble thinges that fell in that my-
racle and dyuers mysteryes the
whyche saynt augustyn clerke/
ally wyrteth by longe processe
vpon the same gospelle of why-
che somwhat I shalle touch in
partye & moꝛeouer as the grace
of Jhesu wyll sende wyt perty-
nyng to the purpos And foꝛ al-
moche as the gospell makethe
mynde of thze dede bodyes rey-
sed by our lord Jhesu fro deth to lyfe: of the whyche the fyrst tꝛwo are
nat spoken of spꝛecially in this tꝛetyse befoꝛe. Therfoꝛe it semeth cōue-
nyet as to this purpos somwhat to touche of theym in this place. As
the foꝛelayde saynt austyn doth: And fyrst we shalle vnderstonde and
haue in mynde that as the dedys of our lord Jhesu of his manhede ar
ensauple to vs to folowe hym: as i mekenesse pouertye patience / foꝛ
ther vertues / so in his myracles done by vertue of the godhede we shal
nat desyre to folowe hym to do as he dyd. but we shall woꝛshyp hym
as almyghty god / and in that partye and moꝛeouer coueyte foꝛ to vn-
derstonde the gostely menyng of them: hoꝛe the myracles done than
bodely and in bodyes ben noꝛe oft tymes done by gostelye i mennys
soulys. And so as saynt Augustyne sayth by those thze bodyes wꝛich
our lord Jhesu reysed from deth to lyfe bodelye ben vnderstonde thze
maner of dede soules whych thoꝛughe his spꝛecial grace he rayseth eue-
ry day to euerlastyng lyfe gostely: foꝛ as the gospelle maketh mynde
he rayseth the doughter of the mayster of the temple that lay dede in the
hous: by whome we may vnderstonde dedely synne onelye in assent.
Wythout the fulfyllinge therof in dede. Also he reysed the wydoꝛs
son borne dede in the bere wythout the gates of the cyte by whome is
vnderstonde dedely synne wythoutfoꝛth perfourmed i dede. & the thꝛ-
de body that he rayseth was Lazar buryed and fouꝛ dayes dede by the
whyche is vnderstonde dedely synne in costome foꝛ if we take gode he-
de & vnderstonde that synne is deth of the soule we maye fynde that
the soule is dede gostely and slayne thoꝛughe syn in these thze maners
fyrst by full assent of wylic to do that is foꝛbyden of god onely wythi

forth in the soule wythout the dede therof wythout forth as by ensaū-
 ple of lechery that is forbode: what tyme as our lord sayth in the Gos-
 pel whan a man seeth a woman lusty to the ende to haue to do wyth
 hyr & assenteth therto in his wyl though he the dede foloweth nat he is ac-
 counted as a lechour in his hert & so is his soule slaine gostely by that as-
 sent and dede in goddys syght & this maner of gostely dethe is vnder-
 stonde by the fyrst dede body: that Ihesu raysed in the hous that was
 the doughter of the pryncce of the synagog or the mayster of the temple
 as it is sayde before. Of whome the gospelle telleth that he came to Je-
 su praynge hym that he wolde come to hys hous and hele his dought
 that lay seke therein. And our lord Iesu that of his great grace and go-
 denes was euer redy at al tyme to helpe theyme and hele theym that
 truly aske hym: was goynge wyth hym towarde hys hous there ca-
 me worde to the foresayde pryncce that hys doughter was dede & ther-
 fore they bad hym that he shulde nat make the mayster that is Iesus
 trauayle in vayne: for they troved wel that he was of myght to hele
 the seke: but nat to reyle the dede. Neuerthelesse our lord Ihesu letted
 nat for theyr mysbyleue ne for theyr scornynge to do hys grace: & bad
 the fader that he shulde nat drede but fermyly byleue: And whan he ca-
 me to hys hous & fonde there after the colosse men wepyng & morn-
 ful mynstrelly and other aray for the exequies: he sayde to them wepe
 nat: for the mayden is nat dede but slepeth wherfore they alle scornyd
 hym for they vnderstode nat what he ment. For though she was dede
 to them neuerthelesse to hym that was of myght to reyle hyr: & ma-
 ke hyr to lyue agayne she dyd but slepe. And than puttynge out al that
 were in the hous saue the fader and the moder and the thre apostyles
 Peter James and John. Our lord bad the mayden ryse and anone
 she rose vp fro dethe to lyfe: and after etc and so was perfytely holt.
 Thys is the procelle of the gospelle after the vnderstandynge of the let-
 ter. In the whyche we may gostely vnderstonde fyrst that as our lord
 god than reyled bodely at the prayer and by the feythe of the fader:
 so he reyleth oft tymes now gostly dede soules to lyfe of grace: & that
 thorough the prechynge and prayer of deuout and holy men: & the fey-
 the of holy church: And as our lord Iesu spared nat for mysbyleue: &
 scornynge of other for to helpe hym that asked hys grace. so shulde nat
 men spare to profyte other soules and namely men of holy churche to
 preche and teche goddys worde whan it longeth to theyr offyce to re-
 syng of dede soules to gostly lyfe though some men scorn them & re-
 proue them therfore: for as saynt augustyne saythe it falleth alle day
 that a man that is gostely dede by ful assent i his hert to dedely synne
 by the prechynge of goddys worde is compunct in his hert therof thow-
 rough special grace as though he herde our lord byd hym aryse & so he
 is reyled wythin his soule thorough repentaunce from deth to lyfe as
 it were i the hous or that he be bozne without by the dede more ouer of

that synne. And this is the fyrste maner of bodely synne/ and lyghtest
 for to ryse out therof throughe grace/ that is betokened the fyrst dede bo
 dy raysted of Jerusalem in the hous as it is sayde. But neuerthelesse
 this maner of bodely synne that is onely in assent is mooste perylous
 if it longe abyde/ & specyally yf it be gostelye as pryde or enuye. For as
 gregory sayth that sōtyme it is moze greuous synne in goddys syght
 pryde by delyberaciō in hert: than is the dede of lechery: & yet alle daye
 the one is gretly charged: that is to say lechery: but the other seidome
 or lytel/ and therfore be many men here deceyued. But passe we here o
 uer. Of the reysynge of the seconde dede body is wrytē in the gospelle
 of saynt Luke: howe what tyme our lord iesu came to a cyte & hyche
 was callyd Naim and his discyples wyth hym and moche people he
 mette at the gate of the cyte a dede body borne on a bere that was the
 allon son of a wydowe that cam wyth the corse and many folke of the
 same Cyte wyth hyr. And than our lord hauynge pyte of the greute
 sorowe of the wydowe/ and meued throughe his endelesse mercy/ bad
 hyr that she shulde nat wepe/ and than nyghynge and touchynge the
 bere: and ther wyth they that bare it stondynge styl he spak to the bo
 dy in these wordes. thou yong man I say to the aryse vp and anon he
 rose vp fro deth to life and went on his fete and began to speke and so
 he betoke hym to his moder aloue this is the procelle of the gospel afo
 re sayde. O lord Iesu moche is thy mercy shew ed to synful man In
 the whyche as thou reysedest the dede body borne out towarde bury
 enge wythout prayer made to the before onely sterige by thyn endeles
 godenesse and pyte So thou reylest al day gostely them that bene dede
 in soule by great synnes perfourmed in dede As by dede of lechery glo
 tonye and other great synnes fleshly and gostely geuyng the grace oft
 tymes before or thou be prayed or sought by anye desert throughe the
 whyche synfulle men be styred to repentaunce and forsakynge of synne
 and so by shryft and penaunce doynge and after the lawe of holy chur/
 che they ben reyled gostely to lyfe of grace: that fyrst were dede by syn
 perfourmed in dede: And if it so be that this synne be openly knowen
 to euylle ensauple of other sclaunder thanne it is nede to haue open
 penaunce ryght as hoolye church hathe ordeyned after that our lord
 Iesu gaue ensauple in that open reysynge of the foresayde dede bo
 dy that was openly borne dede in the bere wythoutforthe in the sight
 of the people.

Nowe as to oure pyncypalle purpos for to speke of the reysynge
 of the thyrde dede bodye/ that is to say/ Lazar four dayes dede.
 For asmoche as in this procelle ben many fayre and great notable thi
 ges. Therfore we shalle here moze specyally gadre in our entent ma
 ke vs by ymagynacyon as they were present in bodely conuerfacyon
 nat allonly wythe oure lord Ihesu cryste and his discyples but also
 wythe blesyd and deuout menye: that is to say Martha and Mary.

and Lazar that was speccially beloued of oure lord: Iesu as the Gos-
pel wytnesseth. And fyrst we shalle vnderstonde and haue i mynde the
processe of the next chapter before this: howe vpon a tyme our lord ie-
su walked in the temple. that is to say in one place that was called sa-
lamons porche. In the feste of the dedycacion of the temple. The Jew-
es came about hym as rauysshynge wolues or wode dogges wythe
great yre greynynge vpon hym and saynge in these maner of wordes
Howe longe wilt thou make vs in suspence and dure in oure hertys.
What art thou: if that thou be cryste telle vs. This they sayde by falle
and malycious entent to this entent: that if he had openly knowlege
than that he was cryste: that is to saye/ anoynted kynge than to haue
taken hym and accused hym as a traytoure to Cesar the Emperoure
ofrome. But therfor our lord Iesu knowynge theyre falle ymagina-
cyon tempred wysely his answer: and as an innocent lambe amonge
so many rauysshynge wolues soberly and mekely sayde vnto theym
ageyne. I speke to you and ye beleue me nat: but the workes that I
do in the name of my fader they bere wytnes of me what I am/ And
after moxouer what he sayde: I and my fader am al one. They toke
vp stones for to haue stoned hym as a Blasphemer makynge hym sel-
fe a god. And farthermore whan our lord had concluded them i that
partye by reason and actoytces of holy wyte that they myght nat a-
geynsay and they nat wythstadyng his resonable and meke answer
and so godely wordes continued and increased in theyre malyce.

But for asmoche as the tyme of his passon was nat yet come: & for to
gyue ensauple of penaunce: and of geuyng stede to rennyng wode-
nesse he wythdrew hym out of theyr handes and went wyth his dys-
cyples beyonde Jordan: into that plate where John baptyzed fyrst a
xviii. myle fro Iherusalem/ and there he dwelled a whyle wyth his
discyples: & in that tyme sone after as the Gospelle telleth the nowe too
our purpos Lazar the brother of Martha & mary before sayde weryd
fore seke. And anon the two systers sent worde to Ihesu: where he in
the foresayde place was beyonde Jordayne saynge to hym in this ma-
ner. Lo lord: he that thou louest that is Lazar is fore seke: & they sayd
no more. For asmoche as theym thought that that suffysed to hi that
loued and wysst what they ment. And also pauenture for they know-
ynge the malyce of the Jewes ageynst hym to hys deth: and howe ali-
tyl before they wold haue stoned hym: they durst nat cal hym to them
but commyted alle to hys wyll. And than Iesu sayde to theym this
ifymyte is nat to deth: but for the praysynge of god that goddys son
be glorifyed theyrwy. the gospelle telleth that he saide these wordys of
them: but it speccifieth nat to whome for the systers that sent to hym
were nat at that tyme present wyth hym: but a gret way fro hym as
it is sayde. Neuerthelesse we may vnderstonde as by the processe that
he answered to them in these wordes by the messenger or elles sayd so

to his dysciples or to both as it is moſte lykely. O lord what cōforte was this to the ſyſters whan they herde of the meſſager theſe woꝛdes that Iheſus ſayde this infirmyte is nat to derhe: vnderſondinge pa uentur by theym that theyꝛe broder ſhulde nat dye bodely by that ite myte. But what dysconfort was it to theym after whan he was dede and buryed nat vnderſondynge that our lord Iheſu went of that gloriouſe reſynge that folowed noꝛ trowynge than that it ſhulde haue falle. Neuertheleſſe that dysconforte for the tyme was after touned into more conforte than they deſyꝛed. fyrſt in that they wolde haue had hym preſerued fro the deth and heled of hys infirmyte by oure lord Ieſu. Thus it falleth often wyth them that god loucheth that be i trybulacion or dyſeaſe/oure lord god graunteth theym nat that conſort that they aſke & deſyꝛe/ but ſuffreth theym as for the tyme to be in dyſpayꝛe of theyꝛe deſyꝛe. But after whan hys wyll is he fulfylleth theyꝛe deſyꝛe better than they wolde fyrſt & touneth theyꝛe diſcōforte into more confort than they wolde haue ymagyned or thought. Farther more as to the proceſſe of the goſpelle after our lord Iheſu cryſte was certyfyed of the ſeke Lazar & had answered as it is ſayde: he dwellyd ſtylle in the foꝛſayde place two dayes: and after he ſayde vnto hys dysciples Go we ageyn into the Jewry & they aſerde of this woꝛde ſaide maſter ryght now the Jewes wolde haue ſtoned the there & now woldeſt thou go thyder ageyne. And than Ieſus answered ageyn/ be there nat twelue houres of the day: as who ſaythe why be ye aſerde. ſuppoſynge that the Jewes contynue ſtylle in theyꝛ malice. wote ye nat wel that as oft tymes as the houres chaunge on the day: ſoo often mannys hert and purpoſe varyeth and chaungeth. But the goſtely vnderſondynge of theſe woꝛdes as ſaynt Auguſtyn expouneth is this Our lord vnderſondynge hym ſelfe as the day and his twelue dysciples as twelue houres of the day reprehendynge theyꝛe myſdoyle ne & theyꝛ vnreſonable drede of his deth that was i his wyll that they wolde gyue counſeyle as man to god/ dysciples to the maſter: the ſeruautes the lord: and the ſeble & the ſeke to hym that was ſouereyne leche wherfoꝛe in maner blamyng them our lord ſayde to them i this maner ſentence. Ar: there nat twelue houres in the day who ſo walketh in the day he offendeth nat noꝛ arreth nat folowe ye me if that ye wyll nat arre. and wyll ye gyue counſeyle to me ſyth it is nedefulle to you to take counſaile of. And therfoꝛe ſyth it is ſo that I am the day and ye the houres folowe ye me & that if ye wyll nat offende ne arre. And after this our lord Ieſu knowynge in ſpyꝛyt that lazarus was dede he ſayde to theym lazarus our frende ſlepeth. But I wyll go foꝛ to awake hym: and reyle hym fro ſlepe. And than the dysciples vnderſondynge fleſhly tho woꝛdes of kyndely ſlepe and ſayde Syꝛ: if he ſlepe it is a token that he ſhal be hole and ſaued of hys ſykenelle: foꝛ comonly by the way of kynde ſlepe of ſekemen is a token of helthe folowynge.

But Iesus ment of his deth. And so here we may se the great homeliness of our lord with his disciples that as in manner of boudying spake with them here: but after declaring to them openly that he spake first mysself. sayde Lazar is dede / & am glad for you that thereby your beleue may be increased / and strengthened / knowyng that I was nat here in tyme of his deth: and so rather beleuyng that I am goddys son. farthermore leuyng many wordes of the gospel / & takinge that semeth moost notable to our edyfication, after whan our lord with his disciples turned ageyne towarde Bethany / and the two sisters had worde of his comyng / martha anone went ageynst hym / but mary sate styll at home tyl after she was clepyd forth by the boudyng of Iesu. and so it semeth by these wordes: specially after the letter tellyng howe these two sister Martha and Mary dyuerfly had them as anent Iesu that Johi the euangelyst meuthe goostly here: as in other places the dyuers condicions that longe to them ben in these two estatys. that is to say of actyfe lyfe & contemplatyfe lyfe. for it is doute but that mary loued Iesus as moche as hir sister Martha or more / and was as glad of his comyng / and as sovy was for hir brothers deth / and as faruently desyred his lyfe: & hy thanne wente she nat anone with hir sister oute ageynst Iesu. but in fygure / and for example that they that ben in the state of contemplatyfe lyfe: shall nat take vpon them bodily exercyse of the dedys of mercy as for to go oute to besyde the seke / or them that ben in prysyn / or to fede the hungry / or clothe the nakyd / and so forth of other. or ellys for to preche / or teche / or to mynyster sacramentys of holy church: but it so be that they ben clepyd oute therto by byddyng and the auctoryte of holy church in Iesus name goostly as mary was bodily lyttynge at home and martha goyng oute. what tyme she mett with Iesu: she fell downe at his fete / and sayde lord if ye had ben here my brother had nat be dede. neuerthelesse and nowe I wote wel: that what so euer thou askest of god: god wol gyue it the. she durst nat say vterly that she desyred inwardly: sayng as thus. nowe rayse my brother from deth to lyfe / for she wylt nat whether it were expedient that hir brother shulde be reysed / or whether it were Iesus wyl. And therefore she sette hir wordes discretly in this maner menyng. Lord I wote well thou mayst reyse hym / and therefore if thou wylt it shal be done. but whether thou wylt or nat I comytte it to thy dome & nat to my presumption. than sayde Iesu to hir that hir brother shulde ryse from deth to lyfe so in general wordys that myght be taken in two maners for to proue hir by beleue of the fynal resurrection nat specifyinge whether he wolde reyse hym at that tyme or none. And therefore Martha takyng that parte that was she seky: of after the beleue sayde she wylt wel that he shuld ryse in general resurrection at the last day of dome. And farthermore at the askyng of our lord whether she beleued that he sayde of hym:

selfe that he was resurrectyon and lyfe of euerylastyng lyfe of al them
 that byleued sothfastly in hym/ the answeryd fynally thus. I byleue
 that thou art cryst goddys son that art come into this worlde for mā-
 nys saluacyon. And thanne at the byddynge of Iesus she wente ho-
 me and clepyd mary hir syster in scylens. that is to say in softe spekin-
 ge to hir. Our mayster is come and clepeth the to hym. and anon she
 arose and went to hym. Loo howe expressely here also is tokenyd gost-
 ly what longeth to the contemplatyfe lyfe/ That is for to say fyrst in
 rest and peas/ scylens and softe speche/ and nat loude crynginge or greate
 noyse as the worlde vsellh. And farthermore what tyme our lord cle-
 peth hym oute by obedyens to cure/ and to gouernayle of other/ as in
 the offyce of prelacy. that thanne by ensauple of mary anon he ryle
 by applynginge of hys wyll to goddys wyll: loue he neuer so moche re-
 se or haue he neuer so moche in swete contemplacyon/ that is vnderstode
 what tyme he is clepyd so vttterly that if he withstode it he shuld syn-
 ne deddly by inobedyence. Farthermore we may se by the preesse of the
 gospel the specyall loue and homelynesse that our lord Iesus had for
 ueraynly vnto mary in that he abode still there as martha izette fyrst
 wyth hym/ and wolde nat do as the respynginge of Lazar into the tyme
 that mary was come/ and than when she was come a falle dolwe at
 Iesus fete: a wyth soze wepynginge terys had sayde as she dyd before y^e
 if he had be there hir brother had nat be dedde. our lord Iesus seynge
 hir wepe that he loued so specyally: and alsoo the Iues wepynginge that
 there were come at that tyme to confort mary he wepte also: and that
 for thre causes. First for the loue that he had vnto mary specyally/ and
 to hir syster and to lazar. Also to shewe the greuouste of synne in cus-
 tome a of the gostly deeth therthorough that is tokened in lazar foure
 dayes dedde and beryed. And the thyrde for the myghty byleue of the
 there were the which byleued that he myght haue kepte hym fro deeth
 but nat that he myght than reyse to lyfe ageyne. who so wol thanne
 inwardly take hede and beholde howe our lord Iesus wepeth. the
 systers wepyn/ the Iues wepyn/ ye and as reason telleth the disciples
 wepyn. skylfully he may be styred to compassion and wepynginge at the
 lceest inwardly in herte/ inwardly namely for synne in custome that is
 so harde to ouercome/ and to ryle oute of/ as our lord Iesus shewed
 in gostly vnderstandynge by the greate diffyculte that he made as i
 wepynginge/ and in maner of troublynge hymselfe: and that two tymes
 wyth and grutchynge i spiryte before that he reisyd lazar/ by whom
 is vnderstande synne in custome as it is ofte sayde/ gruynginge ensauple
 as saynt austyn sayth/ that thou that art ouerlayde wyth the heuy sto-
 ne of deddly synne/ be wothe and grutche in spiryte and trouble thy-
 self in this maner demynge thyself gilty/ a thynke howe oft thou hast
 synned worthy euerylastyng deathe. a of his endles mercy hath sparyd
 the and suffred the. howe often thou hast herde the gospel forbedynge

Nota bene.

Lacrimae.

augustinus.

synne and thou hast taken no regarde: but art continually contrarye
and fals to thy fyrst baptyme: and than so thynkyng wyth compun-
ctyon for thy synne: and as in maner askyng in thyn hert what shall
I do/whether shall I go in what maner shall I escape this greate
synne: & dredeful perylle of euerlastyng peyne: whan thou sayst thus
in thyn hert than cryst grutcheth in the for feyth grutcheth: for if feyth
be in vs: than cryste is in vs & so in this maner of grutchyng is hope
of vpryng. For after this wepyng and trouble as the proces of the
gospelle telleth our lord Iesu asked where they had put lazarus: nat for
vnknowyng but in spekyng in maner of man: and in token gossely
of straungenesse of his grace to them that ben ouerlayde wyth the dedely
synne for the tyme. Neuerthelesse he hath alway compassyon on the si-
full: and his mercy is redy to all that wyll truly aske it. For after he
had asked where they had put hym. And they sayde agayne: lord co-
me and se. Than he wept: and the Iewes that were there sayde: Loo
how he loued hym: and so he sheweth the affection that he hath to the
synful as he saythe in the gospel I cam nat to cal the ryght wyse men:
but the synners to penaunce: But now we go to the graue of Lazar
folowynge our lord Iesu wyth al that menyng that is to say the two
systers martha and mary: and the apostels & many other Iewes that
were there that tyme to conforte the sisters: and as our lord wolde to
bere wytnesse of that solempne and worthy myracle and soo we may
se by deuout ymagynacyon: howe that our lord Iesu goethe before
bytwene the two sisters talkyng homely wyth theym & they to hym:
agayne: and shewyng the gret disconforte and sorowe that they had
of theyr broders deth: and specially for asmoche as they durst nat byd
hym come to helpe theym and kepe hym fro deth for drede of the maly-
ce of the cursed Iewes the whyche/as they knewe: had cōspyred into
his deth: & how they were hyghly comforted than of his blessed p'sence
But neuerthelesse therwyth they had greate drede of hym bycause of
the Iewes: and than howe our lord benygnyly comforted them ageyn
and bad them nat drede of hym: for al shuldbefor the best and at the fa-
ders wyl: and so talkyng togeder they cam to the graue: that was co-
uered wyth a great stone aboue. Than bad our lord Ihesu that they
shulde take away the stone / and they dreyng the horryblyte & the
synke of the Caryon that it shulde offende hym sayde: Lord now he
synketh for he is four dayes dede: shewyng therby that they had no
hope of hys ryng agayne: but our lord ageynwarde confortyng
theyr bileue and makynge the stone to be taken away: and afterwar-
de lyftynge hyr to heuen sayde. Fader I thanke the that thou
herdest me: and sothlye I wote well that thou herest me euer: but I
say this for the people that here standeth that they bileue that thou hast
sent me. And whan he hadde sayde thus he cryed wyth a hye voyce
lazar come out of thy graue. O lord Iesu what nede was the to crye

sothely as saynt aussyne sayth to thewe in goostly vnderstādyng how
 harde it is to hyin for to lyue of soule/that is ouerlayde with the stone
 of deedly synne in custome. Howe many be there sayth saynt aussyne i
 this people the which ben ouerlayde wyth this heuy burden & of wic
 ked custome. Parauenture some here me that ben ouercome wyth les
 chery or gloteny that the apostyl forbedeth them where he sayth thus
 wol ye nat be dꝛonken wyth wyne in the whych is lechery & they say
 ageyne we may nat & so forth of other great mysdedys & wyckednesse
 that god forbeth and holy churche. & hanne it is sayde vnto theym do
 none of these lest ye peryshe. they answered & say & c may nat leue ou
 re custome. O Jesu reyle these folke as thou raylydest Lazar for thou
 art sothely as the resurrexyon or vpryngyng and lyfe. Howe heuily
 this stone of wycked custome ouerlayth men of eche maner degre nat
 only lerned and lete de seculars/ but also relygious nye by in al estatys
 who so wol speke ageynst their wycked custome/ he shal knowe sothe
 ly by experyens/ and that there is no remedy but oonly Jhesu cryst. O
 lord Jhesu crye to al these men wyth an hie voyce that is to say shew
 thy myght and reyle them to lyfe of grace. puttyng ageyn that heuy
 stone of wycked custome: as thou reyledyst lazarus / for after thy crye / &
 at thy byddynge he rose vp and wente oute of his graue but yit boun
 de handys and fete tyl he was loosed and vnboude by the disciples at
 thy byddynge. This is a grete wonder/ as saynt augustyne saythe
 to many men howe he myght go oute of the graue wyth his fete boū
 de. but it is moche more wonder howe he rose fro deth to lyfe/ y^e was
 foure dayes dede and beryed. And wyth that body of synkringe car
 rion. but what tokeneth al this sayth saynt aussyne. Sothely this it re
 keneth whan thou dost a great synne by contempt thou art goostly de
 de. And if thou contynuest customably therein/ than art thou dede and
 beryed. and thou forsynkest withynforth and shryuest the and know
 legest thy synne withoutforth. For thanne rylest and goost oute of thy
 graue. for it is nat ellys for to say go forth oute. But shewe and make
 knowlege outwarde that is prey wythynforth/ and this knowynge
 & shewynge of synne maketh only god crynge with a gret voyce that
 is to say wyth his great grace clepyng. But yit though he that was
 dede be reysed & gone oute of his graue: neuerthelesse he dꝛelleth boū
 de that is to say gilty into the tyme that he be loosed and vnboude by god
 dys mynysters to whom only he gaue that power/ saynge thus vnto
 them. All that ye vnbynde in erthe: shalbe vnboude in heien. All this
 sayth saynt Augustyne in sentence. In the whych we may see openly
 a suffycient auctoryte ageynst them that reprocure confellyon ordeyned
 by holy churche and also the assylyng of curatys/ saynge falsly that
 it is ynough genera'ly too euery man for to shryue hym oonly in hys
 herte vnto god. And that prestys and curatys of holy church haue no
 more to assyle of synnes than another man/ but that god allonly as

soyleth and none other in his name. But now leuyng these fals opy
nyons and goynge to the ende of our foresayd proces: what tyme that
Lazar was reysed to lyfe by our lord Jhesu cryst as it is sayde: & after
unbounde by his dyscyples: he and his systers wyth great ioy lokelyc
thanked Jhesu cryst of that souerēyn benefyce and led hym wyth them
home to theyr hous: makynge moche myrthe And the Jewes which
there were wondryng hyely of that great myracle some tourned i by
laue to our lord Jhesu cryst: and some went and tolde the Pharysees
what our lord Jhesu cryste had done. and so was it publyshed and o
penly knowen: in so moche that a great multytude of Jerusalem and
of the cuntre therabour cam to se lazarus that was rayled: and than we
re the pryncys of the Jewes and pharysees all 2founded and thought
and cast for to sle lazarus bycause thorughe hym many were conuerted
to Jhesu. Nowe for to make a conclusiō of alle the proces before sayd
of the thre dede bodys reysed by our lord Jhesu saynt Augustyne say
the in thys sentence. Alle these foresayde thynges we haue herde by
theren to the entent that they that lyue gostely kepe them in lyfe of gra
ce. and they that ben dede ryse vp in this maner. fyrst he that hath syn
ned dedely by assent in hert: and is nat perfourmyng therof in dede: a
mendē hym of that thought by repentaunce. and so ryse he vp whyche
was dede wythin the hous of his conscience. Also he that hath p
fou
med in dede that he conceyued dedely in thought be he nat in delpayre
and thoughe he rose nat wythinforthe ryse he wythoutforthe: soo that
he be nat buryed & ouerlayde wyth the heuy stone of wycked custome
But farthermore perauenture I speke to hym whyche is ouerlaid w
th the harde stone of hys wycked maners and encombred wyth the
heuyneffe of custome and so is as four dayes dede and synketh yet d
elpayre he nat. For though he be depe dede and buryed cryst Jhesu is h
ye
of nyght and can breke al erthely byrthe in cryng thorough his gret
grace and makynge hym to lyue fyrst by hym selte wythinforthe and
after takynge hym to his dyscyples for to be unbounde and so fully re
soze hym to gostely lyfe so that there shalle be left no synke of synne i
his soule gostely: nomore than in lazarus reysed bodely: that he graūt to
alle them that haue nede Jhesu cryst. Amen.

R

R
Conclusio.
Augustin⁹

R

Proverbior
xvi.

¶ Sic pretermittuntur duo capitula Bonauenture.

Notabile.

¶ Nowe the iewes counseyled and conspyred agaynst iesu into hys
dethe. Ca. xxxv.

After the respyng of Lazar before sayde whan the ty
me nyghed: in the whych our lord Jhesu was dispo
sed to worke oure redemption thorughe shedynge of
hys precyous blode: the deuyl fader of enuye armed

R iii

R

Houebiozū
et.

hys knyghtis mynysters and whettyd their hertys ageynst our lord
 Iesu cryst fynally vnto his dethe: and specyally by occasyon of his go
 de and vertuous werkynge. But souereynly for the reysinge of Lazar
 enuy kyndled in their hertys moze/ and moze: In soo moche that they
 myght no longer bere their woodnesse wythoute execucyon thereof as
 ageynst hym. Wherfore the prynces and the pharysees gadred a counsel
 ageynst hym. In the whyche counseyle Cayphas byllhop of that yere
 all thoughe he ment wydekedy / neuerthelesse he prophelyed sothely/
 that Ihesu cryst shulde dye for mannys saluacyon. And soo haue we
 here open ensauple that wicked men and reproued of almyghty god
 haue somtyme the gyft of pphecye / and soo by comon assent tho false
 prynces and pharysees in that counseyle vtterlye ordeyned to slee that
 innocent lambe ihesu/ and too that ende leeste all the people shulde bys
 leue and trowe in hym: And the Romayns as settynge theyr lawe at
 nought: shulde come and destroy both their temple and their peple. O
 folys and foly coulsayle: haue ye nat wryten of the wyse man that the
 re is no wysdome ne counseyle ageynst our lord god. & therfore it shal
 falle in contrary maner to your wycked entent as it is now parfour
 med in dede. For there as ye slewe ihesu lest the Romayns shulde des
 troy your place and your people: after it befelle ageynwarde. That
 for ye slewe ihesu, youre place / and people was destroyed by the Ro
 mayns as the story tellethe of the destructyon of Jerusalem by Titus
 and Vaspasianus: in the same maner it falleth ofte tymes in wordys
 wysdome that is contrary to the wysdom of god: for ofte tymes our
 lord god turneth into the best that the worlde demeth as worst / & spe
 cyally there as enuy is grounded of that entent of wordys wysdome
 as it is shewed openly by ensauple in Ioseph whome hys byetherne
 by enuy of wordis wysdome solde into Egypt as to his vndorunge for
 they wolde nat worship hym after his sweuen. But after it tourned i
 to contrary effecte by goddis grace: for that shewynge of hym was oc
 casyon and cause of his hys auauynge / and his lowe submyssion to
 hym and worshippyng. And so it befalleth alday men may be pured
 by experyence in the wordys chaunged. But now leuyng this mat
 and tournynge to our purpos of the forsayde fals and enuyous coun
 seyllynge: our lord ihesu euerlestynge wysdome of the fader of heuene
 vnto whome may no thyng be hyd: knowynge thys malycious con
 spyrynge of the iewes ageynst hym. For as moch as his tyme was nat
 fully come: In the whyche he dysposed to suffre deth for the saluacion
 of mankynde: and also to gyue ensauple as it is sayde in the nerte
 chapter to sle malyce that it encrease nat by dwellynge he wythdrewe
 hym for the tyme fro the cursed Iewes and went to a countre besyde
 deserte into a cyte that was cleped Effraim where he dwellyd wth hys
 discyples a lytel whyle / that is to say a senyght. For as some clerkys
 say / that he reysed lazarus the fryday before the passion sonday whanne

thys same gospel is red in holy church and the saterday seuēnyghte after he was come vnto Bethany as the procelle after declareth.

Howe our lord Jesu cryste cain agayne vnto Bethany the saterday before palinsonday: & of the souper made there to hym & of the thynges done therat. Ca. xxxvi.

Our lord Jesu souerayne doctour and mayster of al vertues natonely by worde techyng: but also by ensauple geuyng. ryght as in the procelle before sayde to our edyfycacyon and conforthe he vsted the vertue of prudence in fleyng from his ennemyes and thereby also shewed that we shalle wysely wythdraue vs fro the wodenelle of theym the whyche pursue vs malyciously: that is to say the place & the tyme asketh: so now he vsted the vertue of gostely strength in this tournyng ageyne to his ennemyes: whan the due tyme was come in the whyche he wolde by his fre wyll offre hym to the passion & strongly & myghtely suffre the malyce of his pursuers vnto the vttermoste & that was the harde deeth: thus also he vsted temporaunce another tyme what tyme he fled worldes worshyp whanne that the people wolde haue made hym their kyng: and ageynwarde he vsted right wysnesse whan he wolde be worshypped as a kinge. as it foloweth herafter what tyme the people cam ageynst hym with braunches of trees & other maner of greute reuerence doyng to hym in the cyte of Ierusalem. And fethermore soueraynly he vstedde his ryght wysnesse after whan he entryd in to the temple: and sharply reprocued the couetyse of pfectys of the lawe and pharisees: and with a scourge droue oute the byers and sylles of goddys temple. And thus vsted the lord of vertues these foure pryncypall vertues: that is to saye prudence: and temporaunce: strengthe and ryght wysnesse for oure doctryne & informacō wherfore as he shall nat be supposed or demyd as vnpaunt or inconsstaunt: nomore shall none other that vseth these forsayde vertues after discrecyon as dyuers cases asken. But leuyng this mater whan our lord Jesu as it is sayde for to offre hym vnto the passion in tyme ordeyned of hym before the world: cam ageyne to bethanye that is to say the sabot next before palmsonday: the whyche place is nygh Ierusalem as about two myle: there they made hym a souper hys true beloued frendes that were fulle glad of his agayne comyng: and that i the hous of Symonde leprose that had that name: For that he was some tyme before leprous: but nat at that tyme: for he was heled of Jesu our lord before: and there at that souper were these homelye gesses wyth Jesu cryste. that is to say Lazar Martha and mary: hyr syster And as John noteth specyally martha serued: and Lazar satte at the borde wyth other that sat also wyth our lord. But mary fulle of bēnyng loue to Jesu cryste and taught wyth inforth of the holy goosse

B

A

Prudentia.

Fortitudo.

Nota.

toke a full precious oyntmēt and shed it vpon his hede/and also enoynt
tyng his fete/of the which precyous oyntment the swete sauour fyl
lyd all the hous. Nowe late vs here abyde a whyle / and take hede in
wardly of the forsayde noble poyntys / and first holwe our lord Ihes
sus wolde haue this souper specially in that hous of the forsayde Sy
monde that was a pharysee as it is sayde before / and in whose hous that
selfe mary enoynted hym wyth precyous oyntmēt. And wythinwar
de lozowe and bitter terys of contricyon / But nowe more perfightly
wyth vnspekable ioy and full swete terys of deuocyon. And that kne
we oure lord before. and for that one skyll he chafe the place at that ty
me specially for maryes sake as we may resonably suppose. For no
doute that she loued speccially that place. in the whyche she fonde first
that greate grace of forgyuenesse of hir greate synnes as it is sayde be
fore. and so it was more lykynge to hir there to do that excellent deede
of deuocion / she wynged hir faruent loue to Iesu. Also he wolde haue
that souper in Symondys hous knowynge his charyte / and true af
fectyon contynued to hym and to his discyples. Nat wythstandynge
the frendly reprehensyon before bycause of mary and also for the more
open wytnes of the true reysynge of lazarus that etc and dranke as other
dyd in that hous of the pharysee openly / and in presence of many Jewes
that came at that tyme theder to se nat only hymselfe iesus. But also
Lazarus as Iohn speccially telleth. And so we may se at that souper / and
in that hous these foure persones doyng to our lord Iesu true seruy
ce in dyuers maners / that is to say. The mayster of the hous by chari
table hospytalyte Lazarus by open wytnesse of his true godhede. Mar
tha by bely mynistryng as longeth to true actyfe life / and mary by fer
uent loue and deuoute worshyppynge as longeth to hye contemplatife
lyfe. But on that other syde we may see in contrarye maner other gryn
ynge occasion of offens to our lord Iesu by enuye / fals couetyse / and
wrongfull menyng as enuyous Judas that for to colour his fals co
uetyse grutchynge: as of lesynge of soo moche money spende in that
precyous oyntment pretendyd speccially the releuynge of pore me ther
by / and sayde that it myght better haue be solde for thre hundred pens
and greeue to theyn that nede. and other also moued by his wordys.
But other wyse and in gode entent as it seemeth / for the pore men grut
ched and were greatly styred ageynst mary as for soo greate a losse of
that precyous oyntment. But she kpynged sciens / our lord answered
for hir as he dyd two tymes before. Nowe reprehendynge them / and
declaryng that gode dede euer to be had in mynde / as in enoyntynge
before of his body into the beryng that foloweth after. O lord Iesu
howe sorrowfull and discomforyng was this worde / that so openly
declareth thy deith to mary speccially / and to all other true frendys yf
there were / but soueraynly to thy blessyd moder: For as we may see
thely bylcue that worde perced hyr hert more sharply than any sword

And so than was alle the myrthe of that fesse tourned into sorow: and namely for asmoche as they knewe ryght wel that the Jewes had utterly conspyred into hys deeth. But neuerthelesse that fals traytour Judas continued in his enuybus indignacyon: and herof he toke occasyon to betray hym and selle hym as he dyd the Wednesday next aff for xxx. pence: wherof we shalle speke hereafter. Here may we farthermore note specially to our purpos that they ar of Judas parte that reprehende almesdede or offrynges: and other deuocions of the peple done to holy church: holdynge suche gyftes of deuocyon but foly and saynge that it were more nedefull and better to be gyuen to poore men. Thus thou that pretendest wyth thy mouth the releuyng of poore men there as sothly in thentent of thy hert: that is grounded in enuy ayenst men of holy church it parteyneth nat to the of poore men. But rather thyn owne false couetyse in excusacyon of thy neyghbour that hast no deuocyon and nought wyll gyue of thyn owne gode. For experyence openly techeth that comonly al suche Judas felawes ben also coueto^r or more than any other: and that shalle he finde sothly in dede who so hath to do wyth theym in one maner or other: we rede in the gospelle of our lord Iesu in dyuers places: and specially now hereaft agaynst his passyon that he reprehended sharply the scribes and the pharysees often tymes and namely of couetyse. but we fynde nat therfor that euer he bad the people wythdraue theyr dyemes or theyr offrynges or other gyftes of deuocyon done to theym: but agaynwarde bad theym alway do theyr dutye after the lawe and commended theyr fre deuocyon in offrynges as it is openly shewed in the gospelle of marke & of luke whan our lord Iesu behelde howe ryche men put theyr offrynges or gyftes to the temple into the arche that was called tresory or a cofre hauringe an hole aboue in maner of stockes that be now vled in churches: the whych arche was called Gazaphylacum: and amonge them he sawe a poore wydowe offrynge two mynutes the fourthe parte of a sylce and that was the substance of hyr lyuelode: and than our lord nat reprehendynge one nor other: but rather commendynge soueraynly commended the poore wydowe for hyr great deuocyon: & sayde that hyr lytel gyft in goddys syght passed al the gret gyftes of the rich men. Here may we se if we take gode hede to al circumstances that by this onely processe and sentence of our lord Iesu cryst Judas and his felawes ben sufficiently reproued and confounded in theyr fals oppynyon & doctryne before sayde agaynst holy church. But now leuyng this processe tourne we agayne to Bethany ymagynynge howe our blessed lord Iesu cryst after the foresayd souper had in the hous of Symode went wyth Lazar and hys sisters to theyr hous: the whych was his hostery: & namely those fewe dayes folowynge vnto his passyon: for there he yete dayly and slept nyghtly wyth the hys holy dysciples and al so his blessed moder wyth hys sisters. For they worshypped hyr sounes

raynly as worthy was. but specyally maudaleyne that wolde neuer depart from hir. Than amonge tho his true frendys / our lord sayde that they shulde nat be to moche abalshed or dystroubled w^t that vncouth dede to come. tolde theym that he wolde on the morowe go openly into Jerusalem: and than were they al souereynly aserde / & prayed hym hertely and his moder also namely : that he wolde nat put hym selfe so bitterly into his ennemyes handes. and sothly farthermore into the deth that was colpyed wythoute fayle ageynst hym of the Iues. but our goode lord conforted them ageywarde : & bad nat drede & sayde it is the faders wyll that I take this Journey: and he shal kepe vs and so ordeyne for vs at thys tyme that ye shall see me amonge all myne ennemyes in the grettest woorthyp that euer ye sawe me / & they shall haue no power now ageynst me. But after that I haue done al that I wol: to morowe at euyng we shal come hyder ageyne saue / and sounde. And than thorough these wordes they were al wel comforted: but neuertheles alwey dreyng.

CHowe Iesus came to Jerusalem vpon palmesonday. Cap. xxviii.



The sonday after erly byp on the morowe our lord Iesu cryst dysposed hym as he had sayde to go into Jerusalem in a newe maner / and an vncouth other wyse than euer he dyd before but to fulfill the prophesye of zacharye the prophete sayde to that purpos. and whanne he with that lytel but blessyd company came to a place in myddis the wey that was clyped Bethsage / he sent two of hys dyscyples to Jerusalem / and bad them brynge to hym an asse / and hys sole that were tyed there in the comonwey and ordeyned to serue poore men at their neede that had no bestis of ther owne. and whan they were brough: & the dyscyples had layde ther clothys vpon the / our lord mekely set hym first a lytel whyle on the asse / & after on the sole rydinge in that symple aray toke his wey forth into Jerusalem. O lord what sight was this to se the kynge of kynges & lord of al the worlde ryde in such aray namely into that solemne cyte of Jerusalem. But sothely this thou dydest as all thyn other dedys to our enforment.

cyon and ensaunple. For we may se and vnderstonde that in this maner of worldys worshyp hauynge in stede of golden harnays and curyous sadles and byrdels symple clothes and hempen halters & whan the people herde of his comynge bycause of that gret myracle that was publysshed before of the raylynge of Lazar they went agaynste hym and receyued hym as a kynge wyth hymnes and songes and a greate joy streyunge in his way they clothes and bzaunches of trees. But wyth this joy our lorde meued sorowe and wepyng for whan he came nere the cyte he wept there vpon seyng before the dystruccyon therof that cam after and sorowed for theyr goostely byndenesse. For we shal vnderstonde that as holy scrityte maketh mynde oure lorde wept notabylly thre tymes. One tyme in the deth of Lazar the wretchednes of mankynde: wherby he is neded for the fyrst tyme & nother tyme he wept for the goostely byndenesse and vncunynge of man as nothe at thys tyme of them that dwelle in that Cyte of Jerusalem that wolde nat knowe the tyme of their gracyous vysitacion & therfore after was to come to that cyte viter dystruccyon. The thyrde tyme he wept for the great respas and malyce of man: and that was in tyme of his passyon hangynge on the crosse. For he sawe that his passyon was suffy cyent for the redempcyon of alle men: but neuerthelesse it toke none effect of profyte in al. For nat in reprovyng and harde hertys and obstyrate to do penauce that wyl nat forthynke and amende them of theyr synnes. And of this wepyng spekech the appostle poule whan he saythe that Iesus in tyme of hys passyon wyth a great crye and wepyng terys was herde of the fader for his reuerence/and of these thre wepyng tymes holy scrityte spekech. Also holy churche maketh mynde that he wept the fourthe tyme and that was whan he was a yonge chyld & that wepyng was to hyde fro the deuylles the mystery of his Incarnacō. Beholde we nowe our lorde Iesu so wepyng and that nat sey nyngly but effectually & largely wyth a sorowful hert & specially for theyr dānactiō wythout ende wyth the dystruccyon tēporal of them and of theyr cyte and as we may sothfastly trowe his dere moder and al that company seyng hym wepyng so myght nat centeyne them fro wepyng at that tyme: & nombze shulde we se losse of soules thus oure lorde Iesu rydyng on the asse: and hauynge in stede of Pryncys erles and Barons hys pore and symple dyscyples about hym wythe his moder and other deuout wymen folowynge entred into that solē pnyte cyte and also the people doyng hym great worshyp as it is sayde before. Of the whyche comynge alle the cyte was greatly styrd: And so went he fyrst into the temple and casted out therof the byers and the sellers agaynst goddys lawe: as it is sayde here before in the xxxii. chapter. And there was this bleasyd lorde stondynge openly in the temple prechyng and answeryng to prynces and pharysees al that day tyll it dyewe towarde the euen. And so he and his dyscyples stondyng all

Primum.
Secundum.

Tertium.

Quartum.

Nota

the day fastynge after the great worshyp before done. There was nat one that wolde onys byd hym drynke. Wherefore at eyn he went wy the his discyples to hys homely hostery Bethany goynge so symplye throughe the cyte: wyth that lytel compaign: that cam on the other morowe wyth so great worshyp: & there may we consyder that it is lytel to force of worldly worshyp that is so sone done and so lyghty passed away. But what soy trowe we that his moder and maudeleyne and other true frendys had whan they saw hym so worshypped of the peple and namely at nyght whan he was come wythe his discyples in prosperyte to Bethany. Sothly he allonly knoweth our lord Ihesu that euer blessyd be wythout ende. Amen.

What our lord Iesu dyd from palmsoday vnto the next sarterday after ensuyng. Ca. xxxviii.

Our lord Ihesu cryste ful of charyte and welle of al charyte wyl lynge to shewe bothe in worde and in dede his souereyne charyte as welle to his ennemyes as to hys frendes and desyrynge that no man shulde be loste but al saufe: whan it dreyne to the ende of his dedely lyfe here and the tyme of his passyon was nere at hande he trauayled besely in prechyng and techyng openly to the people and specyally in these thre dayes: that is to say fyrst on the sonday as it was now last treated and after on the monday ensuyng & the tuesday togeder in the whyche dayes he cam erly on the mornynge into the Temple & there continued in prechyng and techyng to the people & dysputyng wyth the scribes and pharysees and answerynge to theyr dyscepuable questyons & many subtylle temptynges & so he was occupied fro the morowe to the euentyde: & than went wyth his discyples to rest at hys homely hostery wyth lazarus and his systers in bethany as it is sayde before. But for asmoche as it were longe procelle to treat in specyall those maters that were bytwene our lord Iesu cryste and the ierows and lettynge fro the purpos that we be nolde in of the passyon of iesu. Therefore passynge ouer al the parable and ensaumples by the whych our lord reprehended the Jewes and other proces of that tyme in specyall we may in general cōsider and note on the one syde howe the priests and the pharysees seyng the fauour of the people vnto Ihesu and therefore dreyng to perfourme theyr malice agaynst theyr lawe or ellys agaynst the trybute payed to the emperour of rome wherby they myght accuse hym as worthy to deth. But our lord to whome al the pryuate of mannys hert is open knowynge the subtyltye and malice of theyme: answered wysely to al theyr questyons: and so couertly in trouthe set hys wordes that they were suffyciently answered and yet myght nat they haue theyr entent in any partye but at the last they were so confounded that they durst aske no mo questyons of hym. And

than after whan our lord ihesus reprehendyd the pryde/the ypocrite the couetyse/and other wycked condicions of them/and specially of y^e scribys and pharysees saynge to them in these wordys. Wo vnto you scribys and pharysees that loue worldly worshippis i many maners and so forth of other vyces. Nevertheless he bad the wyth the people that they shulde kepe and fulfill al ther techynges: but that they shulde nat folowe ther werkys and euyl lyuynge. At the last rehercyng the wyckydnesse of the iewes ageynste god in generall by name of the cyte of iherusalem for asmoche as he was so oft besyde to gader them togeder as an henne doth hyr chekyngs into the wey of their saluacyon and they wolde nat/and therfore tellynge theym before their destructi on folowynge temporal and euerlastynge: he lefte theym / and wyth drewe hym sute of the temple/ and wyth his discyples/and also other many of the iewes that beleued on hym: he wente into the mounte of Olyuete where he taught theym more ouer by ensauple howe they shulde dyspose theym and make theym redy into ther last ende, and finally tolde them of the day of doine: in the which gode men that shul dehaue euerlastynge lyfe. And wycked men on the left hande shal haue euerlastynge sorowe and endles deth. Thus made our lord ihesus an ende of his open prechyng to the iewes on tuesday towarde euen/ and after in pteynte sayde to his discyples. Wote ye well that after the se t^{wo} dayes paske shalbe made/ and mannys son shalbe betrayed. A sorowful worde this was to all his true discyples/ but the fals Judas full gladde/ and thynkyng anon by insygacyon of Sathanas that was entryd into his herte: howe he myght by occasyon of his deth fulfill hys fals couetyse/ and hercupon he slepte nat. But anone on the more we that was wednesday whanne the pryncys of prestys wyth the eldermen and scribes were gadred in Cayphas hous the bysshop to ke counseyle howe they myght by sleight take Ihesu and sice hym. but nat in the feest day for drede of the people. Judas espyng/ & kno- wyng thes counseyl went vnto theym and proferyd to take hym to them at their will, so that they wolde mede hym & do grue hym why & they were glad of his pfer/ & graunted/ & ordeyned to pay hym xxx. great pens: of the whyche euery peny was worthe ten comon pens, as now our grote is worth feure comon pens And so fallhede and couetyse/malyce/ and trecherye were accorded into the dethe of Innocens tys. And than had that fals traytour his couetous desyre of the pryce of that forseyde oyntment that he grutched for as lost: that is to say thre hundred pens/ and fro that tyme he sought oportune howe he myght betraye Ihesu wythoute the presence of the people. And for thys betraynge of our lord vpon the wednesday is that day resonably ordeyned moost of penaunce doyng and abstinence in the weke after fryday. This was the processe of that cursed part Judas: and the Iu- es on that wednesday: but on that other part what dyd Iesus & his

Traditio do-
mini. Feria
quarta.

Quare ihesus
natur. Feria
quarta.

blesyd company that day we fynde nat wryten expresse in the gospel forsoth it is that he went nat into Ierusalem ne appered openly to the Jewes that day: what trowe we than that he dyd al that day: me thi ke it resonably to be trowed that he was than for the mosse part occuppyed in prayer for the parfoumyng of the redempcion of mankynde that he cam for: and nat only for his frendes that trowed in hym & loved hym: but also for hys cruell enemyes fulfyllinge the perfectyon of charyte that he had taught befoze to his discyples i prayer for theyr enemyes: and alle theym that shall pursue theym: and there wythe knowynge and seynge in spyryte the forelayde malycie of Judas the traytour & the Jewes in that day utterly were cast agaynst hym & to his deth: And so skylfully men may suppose that in that prayer to the fader specyally he sayde the psalme Deus laudem: that dauyd sayde i pphceye of hym: and of Judas: and theyr other enemyes longe befoze: but than mosse properly it was sayde of hym selfe nat desyrynge by the wordes of that psalme vengeance on his enemyes as it semeth after the sentence of the letter: but confermyng his wylle ryght wysely to the wyl of the fader: & pphceyng of the ryght wysc pynysshynge and vengeance: deseruyng of theym that so malyciously conspyred agaynst hym and after obstynately contynued in theyr synne and for almoche as that was the last day that he thought to dwelle i that maner of conuersacyon wythe that goode and beloued menye: Lazar and hys sisters: he occupied hym that day the more specyaliye wythe theym in gostely conforste of theym by his edifycature: and holy wordes as he was wont alway to do but now at more layser to strength and conforste theym agaynst the great sorowe that was to come after by cause of his passyon and souereynly as we may trowe in homelye comonyng wyth his blesyd moder to hir specyalle confort & also wythe the maudaleyne specyally that euer was thyrsty to drynke of his swete gostely wordes. Of the whyche he gyue vs taste and sauour Ihesu cryste blesyd wythout ende. Amen.

Of the worthy souper whyche our lorde Iesu made the nyght befoze his passyon: and of the noble cyrcumstances that befelle therwythe. Capitulum. xxxix.



Dan whan tyme cam in the whyche our lorde Iesu had dysposed of his endelelle mercy for to suffre deth for mankynde: and shed his precyous blode for oure redempcyon. It lyked hym fyrst to make a souper wythe his welbeloued disciples: as for a mynde euer lastyng of his great loue to them and to al mankynde & to fulfyll the fygure of the olde lawe: and to begyn the trouthe of the newe lawe. and also to pfourme mysteryes that were to come of his prcious passio

Thys souper was soueraynly worthy & wonderfull & grete, & wonderfull thynges were therat. Wherfore if we here take gode entente withinward: deuocyon thereto and to the thynges that oure lord Iesu dyd thereat. That curteyle lord wold nat suffer vs to go fastyng therfro: but he shall fede vs of his grace as we trustly hoope wyth meche goosly conforthe therof. We shall vnderstande that foure thynges speccially be fell at thys souper: of the whiche inward medytacyon shal be reason styre oure loue vnto oure lord Iesu cryst: and kyndel the goosly fyre of our deuocyon. The first is that hooly souper and the maner thercof in fulfyllinge of the law. The secounde is the waschyng of the feete of our lord Iesu cryst. The thirde is the ordynance and the consideracon of that precious sacrament of his blessyd body. And the fourth is that noble and fructuous sermon that he made vnto his discyples. Of the which foure we speke and se by proces in order: as the first that is bodily souper we shal haue in mynde that peter and Iohn at the bidding of our lord Iesu yede into the cyte of ierusalem to a frende of theirs y^d dwellyd in that partys of the cyte: whiche was clepyd Mount syon where there was a large hous on loft strewed and able to make thys souper in. And so aftere our lord Iesu cryst wyth that other disciples entred into the cyte and came vnto the foresayde place: or hous on the thursday towarde euen. Nowe take here goode hede & beholde wyth all thy mynde that thou redest or herest these all that folow. that ben spoken or done. For they be full lykynge or styryng to grete deuocyon. For in this processe is the mooste strength and goosly fruyte of all the medytacyons that ben of the blessyd lyfe of oure lord Ihesu cryst pryncipally for the passyng tokens and shewynges in dede of hys loue vnto mankynde. Wherfore here we shall nat abyrdge as we haue i other dyuers places. but rather length it in processe. Nowe thanne be holde our lord Ihesu cryst after he was come vnto the foresayde place holwe that he stande in some parte beneth spekyng wyth his disciples of edyfycacyon and bydyng tyll it was made redy for them in the foresayde hous aloft. And whanne all thynges were redy Saynt Iohn that was moost homely and famylyer wyth our lord Ihesu cryst and that besily went too and fro for to see that all that newyd were ordeyned and done. came vnto hym and sayde. Syr ye may go to soupere whan ye wold for all thynges ben redy. And thanne anone our lord Ihesu cryst wyth the twelue apostels went vp: but Iohn alweye next hym: and by his syde wythoute departyng. For there was non that so truly and famylyerly dretwe vnto hym & folowed hym as he dyd. For whanne that he was takyn he folowed hym whanne other fled and was present at his crucifyng and at his dethe: and after he lefte hym nat tyll al was done and he was beryed: and so at thys souper he late next hym though he was yonger than other. What tyme that our lord Iesu wyth the twelue apostels came vp vnto the borde wher

nota quattuor
or meditata.

Prima medi
tatio de cena.

Nota de Iohanne euangelista.

*Nota de tas
bula in cena.*

*Agnus pas-
chalis.*

*Agnus pas-
chalis.*

*Augustinus
in omelia dic-
it Ihesus pec-
cator.*

upon they shulde etc: first standinge therabout they deuoutly saide gra-
ces. And after he had blessyd they sate downe al aboute the boorde but
Johñ next ihesu & that vpon the groude as the maner was of olde men
before. But we shal vnderstande that that boorde was square as men
suppose made of dyuers boordys and so Joyned togeder. And men
say that haue sene it at rome in the church of latranensis It cōteyneth
in euery part of the foure square the space of two armys lengthe: and
somwhat moze. so that in euery syde of the square boorde the dysciples
sate as men suppose though it were streight/ and oure lord thesu crist
in some angle so that they all myght reche vnto the myddis and ete of
one dishe. And therfore they vnderstode hym nat what tyme he saide
He that wyth me putteth his hande in the dyshe he shall betraye me.
Thus we may ymagyn and suppose of the maner of ther syttyng at
the boorde. Also we may vnderstande in the etyng of the paske lambe
that in that tyme they stode about the borde vpright holdyng staues in
their handes after the byddyng of moyses laue that to our lord ihesu
came to fulfyll. So that though they stode in that tyme. neuerthelesse
they sate also in other tyme as the gospell telleth in many places / and
ellys myght nat Johñ haue layde his hede and restyd hym in manere
lyyng vpon the brest of ihesu. what tyme the paske lambe was brou-
ght to the boorde restyd after the laue our lord ihesu that was sothe-
fast lambe of god wythoute weime of synne/ and that was in myds-
dys of them as he that serueth and mynystreth / toke the lambe in hys
blessyd handis/and cutte it and deptyd it/and gaue it the dysciples bid-
dyng theym to ete it gladly. and confortyng theym wyth louely che-
re. And though it so was that they yete as he theym bad. neuerthelesse
cōfort myght they none haue for almoste as they dyed alwey lest thes-
re shulde fall oute ageynst their lord in that nouelte/ and so as they ye-
te he tolde them the sorowful dede moze openly and saide. I haue desi-
red to ete wyth you this paske lambe before I suffer deathe. For sothely
one of you shall betray me. Thys speche wente too thet hertys as a
sharpe swerde. wherfore they ceassyd of etyng & loked eche on other.
and sayde to hym. Lorde whether I be he. Here if we take gode hede
we owe to haue inwarde compassion both of our lord ihesu/ and also
of theym. for it is no doubte they were in full greate sorowe. But the
traytour Judas left nat the etyng for these wordis of betrayng shul-
de nat serue as parteynyng to hym. Than Johñ at the instaunce of
Peter asked of our lord ihesu and sayde. Lorde. who is he that shall
betray the: and our lord ihesus preyly tolde hym: as to hym that he
loued moost specyally/ and specyfied to hym who was that traytour
And Johñ therof greatly astonyed and wondred wyth greate sorow
to the herte nought wolde tell peter. but turned hym to ihesu and soft-
ly layde downe his hede vpon his blessyd brest. And as saynt Austyn
sayth our lord ihesu wolde nat tell peter who was the Traytour.

for and he had wylt it he wolde haue al to tome hym wyth his teeth. And as saynt austyn sayth by Peter be figured / & vnderstande they whyche been in actif lyfe / & by Iohn they ben that ben in contemplatyf. wherfore we haue doctrine and figure and that he that is cōtemplatif: medleth hym nat wyth fozeyn worldly dedys. and also he that sekerth nat vengeance wythoutforth of the offences done to god: but is soz wythinforth in his herte and tournethe hym only vnto god by deuoute prayere / & the more sadly turnynge hym and drawynge hym to god / & cōmyttech all thyng too hys disposycyon / and ordenaunce. Though it so be that he that is contemplatyf somtyme goth oute by commaundement of god and profyte of mannys soule: as whanne he is clepyd therto. Also in that that Iohn wolde nat telle Peter that he bad hym aske of the traytour. We may vnderstande that the contemplatyf shal nat reuele the secrete of his lord. and it is wretyn of saynte fraunces that precy reuelacyōs he relued nat wythoutforthe. but what tyme that neede made hym for helth of mannys soule / oꝝ the styrynge of god by reuelacyon incyud hym therto.

Nota de scō
Francisco

Come forth in our procelle beholde we the greate benygnyte of oure lord ihesu cryst that so homly suffred his darlyng Iohn for to enclyne and rest vpon his blestyd brest. Lorde how tenderly and truly they loued togeder. this was a swete rest vnto Iohn / and a proufytable to all crysten soules. in the whyche as clerkys say he dranke of that well of euerlastynge wydoome the precious drynke of his holy gospel with the which after he comforted al holy churche / and gaue it as tryacle ageynst the benym of dyuers heretikes. Beholde farthermore other discyples ful soz of the foresayde worde of the betraynge of our lord ihesu nat etynge / but lokynge eche on other as they that wylt nat what counseyle oꝝ confort they myght haue in this cas / and thus moche at this tyme suffyleth touchynge that first artycle of that bodily soupere and of the etynge of paske Lambe in fulfyllynge of the lawe / and endynge of the figure that our lord ihesus dyd it for. And clerkys saye we fynde nat that our lord ete fleshe in all his lyfe. but oonly at this tyme in etynge of that lambe: more for mystery than for bodily foode. Touchynge the secounde poynt that is the wasshynge of the discyples fete. we shal vnderstande that after the foresayde procelle our lord ihesus rose vp fro the soupere / and also his discyples anone wyth hym vnto wetyng what he wolde do farthermore / oꝝ whether he wolde go and than went he downe wyth them into the nether hous vnder the foresaide loft as they say that haue sene that place / and there he bad al the discyples syt downe / & made water to be brought to hym / and thanne he dyd cast of his ouerclothes that were parauenture comberous & lettinge to that he thought to do: & girt hym wyth a linnen cloth and put water hymselfe into the basyn that was of stone as men say / and bare it & set it before Peters fete / and knelynge downe for to washe the.

R

B

R

Scō⁹ peduz
ablucio. B.

Nota humi-
litate dñi

Tertius arti-
culus. A.

But Peter greatly abashed and astonyed of that dede as no wonder was. First forsoke to haue that seruyce of his lord as innocent to hym but after he herde his thretenynge that ellys he shulde haue noo part wyth hym in blyss: turned his wyll into better and mekely suffred hi do his wyll. Nowe if we gyue here gode entent to the dedys of our lord iesu and al that folowe in this: sothly we may wyth great wonder be styred specyally to the loue and dyede of hym. For what was that to se the kynge of blyss and that hye lord of mageste knele downe / & lowe hym vnto the fete of a poze fysher and soforth too all other that there late / and so wyth the blessyd hande wallhe ther foule fete & after tenderly wyped / and mozeouer deuoutly kyssed them. Sothly he that was souereyne mayster of mekenesse shewd vs in this dede / and also taught vs a parfyghte lesson therof. and yit moze ouer in that he dyd that same lowe seruyce to his traytour: comendyd souereynly his pasinge mekenesse. But wo to that harde herte / ye harder than the adamaunt or any thyng hardest that melteth nat. or softethe natte wyth the hete wyth so greaue fyre of charyte and profounde mekenesse / and that dyedeth nat that lord of mageste in that dede / but ageynwardys frowardly thynketh and procureth dethe and destruction of hym that euer was so Innocent and true lounge. wherfore it is bothe wonder full and dyedefull the great benygnyte and mekenesse of our lord ihesu cryst / and the greaue obstynacy and malysce of that Traytour Judas ageynwarde whan this wallhyng was done in mystery / as it is sayde. he wente ageyne vnto the foresayde place of the opere / and whā he was sette wyth theym / he tolde theym the cause of the forsaide dede and that was that they shulde folowe hym in mekenesse eche to other as he gaue theym ensauple that was their lord / and mayster. And that they shulde nat wallhe only others fete / but also forgyue trespassse done to other. and wyll and do gode to other as it is vnderstande by his wordes that folowe after whanne he sayde to theym. If ye know these that I haue done to you / ye shall be blessyd if ye fulfill theym in dede. Here also after the fyrt melle that was the paske lambe: as it is sayde before / whanne they were wallhed / and made cleene / he serued theym wyth the secounde mees of his precyous body that was deynpte of al deyntees / as men vse in bodily fedynge and feestys first to be serued wyth boystous and homely metys / and after wyth moze delycat & moze deynpteous. wherof foloweth hereafter touchynge the thirde artycle as anent the thirde artycle of that hys sacrament of ihesus precyous body. Lyst we here by our hertis souereynly / and bethynke we inwardly wondrynge of that moost woorthy dignyfyon / and vnspykable charyte thorough the which hetoke hymselfe to vs / and lefte too vs in mete and goostly foode makynge and ordeynynge that precyous sacrament in this manere: whanne he had wallhed his disciples fete. & was gone by ageyne wyth theym there he before late at the soup as

It is sayde befoze as for an ende of the sacryfices of the olde lawe & begynnynge of the newe testamēt makynge hym selfe our sacryfice he toke the bred in his holy handys & lyft vp his eyen to his fader almyghty god & blessyd the bred & sayde the wordes of the consecracyon therouer: by vertue of the whyche wordes the bred was tourned into his body: & than he gaue it to his discyples & sayde: take & ete for sothly this is my body that shalbe take & gyuen for you. And after in the same maner takinge the chalyce wyth wyne sayde: take & drynke alle hercof: for this is my blode: that shalbe shed out for you and many other in redempcyon of synnes: and after he gaue theym power of that consecracyō and to al prestys in theym: and sayde thus: do ye as oft as ye take it in commemozacyon and mynde of me. Take nowe gode hede here thou Cristen man: but specially thou presse holwe deuoutly/holwe dyligentlye/ and trully thy lord Jesu cryste made this precyous sacrament and after with his blessyd handys mynystred it and commyned that blessid and hys beloued menye: and on the other syde take goode hede wythe what deuout wonder fyrst they sawe hym make that wonderful and excellent sacrament: and after wyth what drede and reuerence they toke it & receyued it of hym. sothly at this tyme they left al theyr kyndely reason of man: and onely rested in true byleue to al that he sayd and byd byleue wythout any doubt that he was god and myght nat erre. And so must thou do that wylt fele and haue the vertue and the gostely swetnes of thys blessyd Sacrament. Thys is that swete and precious memozyal that souereynly maketh mannys soule worthy ye and pleasynge vnto god: as oft as it is duely receiued cyther by deuout medytacyon of hys passyon: or elles: and that mooste specially in sacramental etynge therof. wherfoze by thys excellent gyft of loue shulde kinde mannys soule/and enflame it alle holy vnto the gyuer therof whyche is our lord Jesu cryste. For no thyng is that he myght gyue and leaue to vs more dere/more worthy more swete/or more profytable than hym selfe. For wythout any doubt he that we receyue in the sacramēt of the auter is he that selfe goddys son Jesu cryste that toke fleshy and blode: and was bozne of the vyrgyn Mary: and that suffred deth on the crosse for vs and rose the thyrde day fro deth to lyfe: and after styged vp into heuen: and syttethe at the faders ryght syde: and shall come at the day of dome and deme alle mankynde. In whoos power and myght is both lyfe and deth: that made both heuen and hell and that onely may saue vs or dampne vs euer wythout ende. And soo he that selfe god and man is conteyned in that lytel ooste that thou seest in fouzme of bred: and euery day is offred vp to the fader of heuen for our gostely helthe and euerlastynge saluacyon: This is the true byleue that holy churche hath taught vs of this blessyd sacrament. But yet moze

ouer latus syt alytel lenger at this woorthy lordes boorde Jesu and to
ke we hede inwardly to our gostely fode and conforthe moze specyallye
of that precyous and deynceous mete that is there set before vs: that
is the bleddy body of our lord Jesu cryste this holy sacrament afores
sayde and so by inward conlyderatyon tast we the swetenes of this
heuenly fode: hauynge fyrst in mynde the gracyous and resonable ma
kyng and ordynance of this bleddy sacrament: and after the greate
woorthynes and myraculous workynge therof in those soules to con
fort and strengthynge of our feyth. And as anenst the fyrst poynt: we
shal vnderstonde that almyghty goddys son the seconde parson i Tri
nyte: wyllynge of hys souereyne charyte and endeles godenes to ma
ke vs partyners of hys godhede he toke our kynde and becam man to
make men as goddes. And farthermore that he toke of our kide that
was fleshe and blode al he gaue to vs for our helthe and our saluacyō
for he offred vnto hys fader of heuen vpon the auter of the crosse hys
bleddy body for our reconcylynge: and there he shed hys precyous blo
de in to the pyce for to bye vs out of our wretched thraldom & captiui
te and to washe vs and make vs cleane of alle synne. And for asmoche
as he wolde that the mynde of that hye and greate benefice shuld dwel
wyth vs euerlastyngly he gaue to al true crysten people his body vnto
mete & his blode to drynke: vnder the lykenesse of brede & wyne in ma
ner as it is sayde before in the fyrst makinge of this bleddy sacrament
But nowe here beholde we inwardly and take we hede what won
drynge it was to the apostles wondrynge than to se our lord Ihesus
very man as they were syttyng wyth them bodely vnder the chalyce
holdyng in his handes that selfe body: in that that seemed as to they
bodely syght nought elles but brede: but he affermyge this sothly sayd
This is my body that shalbe gyuen for you: & also of that in the chaly
ce that seemed very wyne: he sayde. This is my blode that shalbe shed
for remysyon of your synnes. And so that selfe body that they se wy
th they bodely eyen before theym was sothly vnder the fourme of bre
de: and that same selfe blode that was al hole in hys bleddy body was
there in the chalyce in fourme of wyne: But than was nat that brede
as it seemed: and as it was before the wordes of consecracyon nor wy
ne as it seemed i selfe maner: but onely the lykens of the fourme of bre
de and wyne conteynyng crystes very fleshe and blode as it is sayde
But what mannys wyt or reason myght comprehend at thys tyme
Sothly none: And therfore the apostyls at that tyme left al they
bodely reason and wyt and so rested onely in true byleue to they lordys
wordes as it is sayde before: saue judas that was reprobued for his fall
hede and mysbyleue: and therfore he receyued that bleddy sacrament
into hys dampnacyon. And soo do alle those that be now of his part
the whyche fallly byleue and say that the holy sacrament of the Auter
is in his owne kynde brede or wyne as it was before the consecracyon

bycause that it semeth so to alle theyr bodely felynge: as in syght fast & touchyng: the whyche ben moze reprouable as in that part than Judas: for they se nat Jesu bodely besyde that sacrament as he dyd and therfore it is lyghter to them for to bylue and moze to theyre dampnacyon: if they bylue nat as god and holy church hath taught namely syth that true techyng of thys blessyd sacramēt hath be holde stedfastly so many hundred yeres: and of so many holy men as martyrs confessours and other crysten men: the whyche vnto theyr last dayes stode wythout dout in this feyth and dyed therein: the whyche is thys in fewe wordes: that the sacrament of the auter duely made by the vertu of crystes wordes: is very goddys body in fourme of brede and wyne seme as to al bodely wyttes of man brede and wyne in his kynde as it was before: Neuerthelesse it is nat so in sothnes but onely goddes fleshe and blode in substance. so that accidents of brede and wyne wonderfully and myraculously agaynst mannys reason and the comon order of kynde ben there in that holy sacrament wyth theyr kyndely subject: and very crystes body that suffred deth vpon the crosse is there in that sacrament bodely vnder the fourme and lykenesse of wyne substantially and holly wythout any feynyng or dysceyte: and nat onely in fygure as the fals heretykes say. These termes I touche here so specyallye bycause of the cursed and lewde Lollardys: the whyche medle them agaynst the feyth falsly. And mozeouer this beforesayde feyth of holy church touchyng thys excellent sacrament taught by holy doctors and worthy clerkes: is confermyn by many maner of myracles as we rede in many booke and euery day here preched and taught but here laugheth the Lollarde and scorneth holy Church in allegeaunce of such myracles holdyng theym but mad tales and feyned illusions. And bycause that he tasteth nat the swetnesse of this sacrament nor feleth the moste holy and precyous workyng therof in hym selfe: therfore he loueth nat that any other doth. but here in confusyon of al fals Lollardes and in conforste of al true louers and worshyppers of thys holy sacrament: and specyallye to the louyng and honour of the hye auctour and maker therof our lord Jesu I shalle say mozeouer som what in specyalle that I knowe sothely of the gracys workyng in sensyble felyng of this blessyd sacrament: the whyche maruaylously workyng and felyng aboue the comon kynde of man sheweth and proueth souereynly the blessyd bodely presence of Jesu in that sacramēt. There is no person that I knowe lyuyng. And perauenture there be many that I knowe nat in the selfe degre or hygher: the whyche person oft tymes whan it pleaseth our lord Jesu to touche hym of his grace in treatyng of that blessyd sacrament wyth the inwarde syght of his soule and deuout medytacyon of his precyous passyon sodeynly feleth also shed into the same body a ley and lykyng that passeth wythout comparysō the highest lykyng that any creature may haue or fe

Quā magna
multitudo
dulcedinis.

le as by way of kynde in this lyfe:thorughe the whych ioy & lykynge
al the incmbres of the body enflamed wyth so dylectable & ioyful hez
te that he thynketh sensyblly alle the body as it were meltynge for ioy
as war doth agaynst the fyre:so farforth that the body myght nat be/
re that excellent lykynge but it shulde vtterly fayle:were nat the grac
ous keepynge and susteynyng of the toucher our lordes Jesu aboue kyn
de. O lordes Jesu in what delectable paradise is he for the tyme why
che thus feleth that blessyd bodely presence of the in that precyous Sa
crament:thorughe the whyche he feleth hym selfe sensyblly wythe vns
spekable ioy as he were ioyned body to body. I trowe that there may
no man telle it or speke it:and I am sure that there may no man fully
and sothfastly knowe it:but he the whyche in experyence felethe it for
wythout any dout this is specyally that hydde Hanna:that is to say
aungels mete that no man knoweth but he only that feleth it. Saynt
John wytnesseleth in his Apocalypse:and he that sothfastly felethe it.
may wellesay wyth Dauid the prophete soueraynly reioyfyng bo
dy and soule hert & fleshe in god alyue. O lordes Jesu howe moche is
the multitude of thy swetnes that thou haste hyd to them that i trewe
loue drede the. Thus haue I vnderstonde of the sayde gracious won
derful and myraculous workynge of our lordes Jesu cryste shewynge
sensyblly his blessyd and delectable bodely presene in that moste excellēt
and holy sacrament of the auter in maner as the foresayde person that
felt it myght telle it so in party:and also I coude shortly and inperfitely
wyte it:the whych myraculo^s workynge to my vnderstondig ha
uynge consyderacyon to alle cyrcumstaunce therof passeth many gret
myacles that we rede shewed in this holy sacrament In asmoche as
the wytte of that bodely felynge passeth in certeyne the wyt of felynge
and syght & hath the lesse of straunge lykenesse & more of the lyfe sothfast
nes. For what tyme that our lordes Jesu appered in this blessyd sacra
ment to strengthynge of byleue or to conforde of his chosen darlynges
outher in lykenesse of a lytell chylder:as he dyd to saynte edwarde kyn
ge and confessor:or elles in quantyte of fleshe all bloody as it is wres
tyn in the lyfe of seynt gregory and other places:Soth it is that body
ly lykenesse sene in that quantyte: accorde nat wyth the very bodyly
quantyte and shap of our lordes that henge vpon the crosse and that is
sothly in that sacrament from the bodily sight/But he that feleth that
gracious gyft beforesayde:hath no straunge bodyly syghte of any ly
kenesse other than sacramēt in trewe byleue But in his soule lightned
thorough specyall grace he leeth inwardly with souerayn Joye that ble
sed body of Jhesu cryste ryght as he henge on the cros without any de
cence and therewith in the body. Also he feleth sensyblly the bodyly pre
sence of oure lordes Jhesu in manere as it is sayde before with so greate
Joye and lykynge that there canne no tonge tell it fully nor herte vnder
stande it but only he that feethe it. And as it semeth that Joyfulle

felynge in the body is lyke to that that holy churche syngethe of the apostles and discyples at the feste of penthecoste whanne the holy goost was sent to theym sodenly in the lykenesse of fyre withoute forthe and vnspckeable Joy in theyr bodies withynforth. that is that their bodies fylled with the holy goost Joyd soueraynly in god. And soo may he that hath that forsayd gracious gyfte. Sothely say in that tyme with Dauyd in specyalle maner/ and hyc gracious felynge. My herte and my fleshe reioysed theym soueraynly in the presence of god almye Ihesus. That blessed be he euer and soueraynly for thys highe feest of grace to man. But nowe seace we here a whyle of this dilectable goostely thewyng and tetryng of this moste deynceous and pceyous mete/ & take we hede ferthermoze vnto the noble lesson that our lord Ihesus taughte his discyples therewith after that worthy souper y^e is the.iiii. article beforseide with purpos. yet if oure lord sente grace for to touche moze of his pceyous sacrament/ and that at the laste ende of thys boke as in conclusyon of alle the blessyd lyfe here bodely of oure lord Iesu accordyng so wyth the gracious/ and resonable ordynaunce of holy churche of the worthy and solempne feest of this blessyd sacrament as in parfyte conclusyon of all the feestys of our lord Iesu cryst whose name blessyd be wythoute ende. amen.

¶ Farthermoze touchyng the forthe article. Take hede thou cryssten soule that hast any light wythin the fyre of loue howe this souerayne scole mayster Iesu cryst made to his discyples a noble sermon full of goostly wetnesse and breynnyng colys of loue and charyte. For whanne he had gyuen that blessyd sacrament to his discyples. and amonge othet of his charyte to his ennemye that wycked Judas. he sayde vnto hym. that thou purporest to do/ do it anone. As who sayth I knowe whereaboute thou arte/ and therfore deliuer the bytyme/ vnderstandyng his betraynge: but there was noone of his other discyples that wyll to what ende Iesus sayde tho wordys/ & anone this cursed traytour went forth to the pryncys of prestys to whome he had solde hym the Wednesday before as it is sayde/ and asked of theym company too take hym. And in the mene tyme our lord Ihesus made this forsayde longe and worthy sermon to his discyples. Of the whiche profytable sentence first comendynge pees to his discyples. we may vnderstande all the affect comprehendyd shortly that enfourmed them specyally/ & betought vnto theym wyth pees thre pryncipal vertues/ that is for to say/ feythe/ hope/ and charyte. fyrt he betought theym charyte often tymes. And besyly whan he sayde I gyue a newe maundement/ and that is that ye loue egeder. and also in this one thyng soueraynly al men shall knowe that ye be my discyples if ye haue loue eche one vnto other And also after howe that they shulde well & truly kepe this charyte by worchyng in the loue of hym/ he sayde to theym thus If ye loue me/ kepe my hestes/ and also after who soo loueth me he shall kepe

Impleta
gaudent
viscera

Quartus
articulus.

Quod facis
fac citius. R

Caritas mā
datū nouum
do vobis.

my worde and than shal my fader loue hym: & we shall come to hym and dwelle wyth hym/and in other dyuers places specyally he comēded to theym charyte and peas a pryncypalle bequest in his testament at thys tyme the procelle of the gospelle tell. th. in feyth also he enfourmed them and stabled theym moze perfyte in byleue of his godhede saynge to them in these wordes/be nat your herte troubled and dzeded nat: for as ye byleue in god ryght so must ye byleue in me And after he taught them i this byleue that the fader and he ben one god: and thogh he be les than the fader after the manhede: neuerthelesse he is euen wythe the fader after the godhede. and therfore he repzehendyd Whylyp that had hym shewe theym the fader and he sayde that who that seeth hym seeth the fader: and after in conclusyon of his feyth he sayd to his dyscyples: do nat ye byleue that I am in the fader and the fader in me: or ellesfor those woorkes that ye se in me byleue. In hope also he confortyd them in many maners: and fyrste touchynge the effect of prayer: saynge to theym in these wordes/if ye dwell in me and in my wordes dwelle or abyde stedfastlye in you: what so euer ye wyl aske it shalle be gyuen vnto you. Also he confortyd theyre hope agaynst tribulacyons: and hate of the worlde: saynge thus/if that the worlde hate you: wete wel that it hated me fyrst before you: and so forth as the text telleth confortynge theyre hope in pacyence of persecucion by ensaunple of hym selfe: that was theyr lord In the fourth maner he confortyd them to hope wythout dyspayre bycause of the wythd: a wyng fro theym his bodely presence tellynge theym before that they shulde haue great sorowe for the absence of hym thourghe hys hard deth but afterwarde that sorowe shulde be tourned into endeles ioy by his glorious resurrecyon and assencyon the fader: and descendynge of the holy goste to theym: the whyche shulde soueraynly conforty them in all dysleafe and theche theym alle sothfastnesse and than he cōcludyd i these wordes. Alle these foresayde wordes I haue spoken to you to thentent that ye haue peas in me for in the worlde ye shall haue sorowe & anguyllhe: but trust ye wel by ferme and sadde hope: for I haue ouercome the worlde: as who saythe and so shalle ye. After this our lord Jesu tourned his spech to the fader lyfitynge vp his yen to heuen and cōmendynge fyrst hym selfe after the manhede and after prayng tenderly for hys dyscyples and farthermoze praynge nat onely for theym but also for alle theym that shulde byleue on hym after thourgh the worde and vnto thende that at the last al myght be oned togeder in true loue and charyte: as the fader in the son: and the son in the fader soo they alle in one god fader and son and holy goste. O lorde Jesu cryst howe wonderfully perced these foresayde wordes the hertes of his dysciples for sothly they loued the so feruently that they myght nat haue susteyned them selfe had nat ben the specyall preseruyng of thy hyghe grace and who so hathe grace inwardly to bethynke/and diligently to dys

cusse all the procelle of this blessyd and worthy Sermon: skylfully he shall be styred into the brennyng loue of Ihesu / and lykyngly rest in the swetenesse of his blessyd doctryne. and on that other syde who so taketh hede to his discyples howe they stande sorrowfully hangynge downe their hedys & wepyng & heuily sighynge. Reasonablye he may be styred to great compassion & specially for Iohn that was famylyer moost wyth ihesu / and that toke hede specially before other to all that Ihesus spake: as he was chosyn by specyall grace only to wete sothly the foresayde swete wordys of ihesu. cryst to edifyng of all holy church and other hye conforte. farthermore amonge other wordes of ihesu: we rede that he sayde vnto his discyples. Ryse vp and go we hens & dere god what drede entred than into theym: nat knowynge whether thou shuldest go and greatly dyledynge of his departynge fro the. neuerthelesse he spake to theym after fulfyllynge the procelle of his sermon goynge by the wey: and they besyly takynge hede vnto it. Now beholde howe that the discyples folowe hym / and in maner of chekes / that folowed the henne and put hit hiderwarde and thiderwarde for to come vnder hir wynges. so they besyed them: nowe one & than another to here and to be next hym / and that he suffred / and lyked well. At the last whan this sermon was done and all the mysteries fulfylled / he went wyth theym into a yerde / or a gardeyn ouer the water of Cedron there to abyde his traytour Judas and other armed me / where of it shal folowe hereafter in the procelle of his passyon. Here maye we haue in mynde that our lorde ihesu gaue vs ensauple in thys euentyd and nyght of fyue greate vertues. That is for to say first of psonde mekenesse as it is sayde in the wasshynge of his discyples fete. After of souereigne charyte in the excellent sacrament of his blessyd body. And in that swete sermon full of brennyng colys of charyte And the thynde of passynge pacyence in so benygne soferynge of hys Traytour and all despyte done to hym after. The fourth of parfytte obedyens in takynge wilfully that harde passyon and bitter dethe after the faders wyll. And the v. of deuoute prater conteyned thre tymes in longe & feruent prayer / & his precious blode shedynge. In the which fyue vertues he graunte vs grace to folowe hym Ihesus blessyd be euer wythoute ende amen.

¶ Of the passyon of our lorde ihesu: and first of his prayere / and takynge at mateyn tyme.

Cap. xl.



And the begynnynge thou that desyrest to haue sorrowfull compassyon through sentence inwarde affection of the peynfull passyon of ihesu crist: thou must in thy mynde depart in manere for the tyme the myghte of the godhede fro the kyndly infyrmyte of the māhede though it be so in sothenesse that the godhede was ne

uer departed from the manhede. for there be many so blynded goosly by vnreasonable ymagynacion of the myght of the godhede in Ihesu: that they trowe nat that any thyng myght be peynfull / or sorowfull to hym as to another comon man that hath only the kynde of man / & therfore haue they no compassyon of the peynes that he suffered supposynge that for as moche as he was god there myght noo thyng be ageynst his wyll or dere hym. But therfore herageynst for to haue true ymagynacō and inwarde compassyon of the peynes and the passion of our lorde iesu cryst very god and man. we shall vnderstande that as his wyll was to suffer the hardest dethe / and moost sorowfull peynes for the redempcyon of mankynde: so by the same wyll he suspendethe in all his passyon the vse and the myght of the godhede from the infirmyte of the manhede nomore takynge of for the tyme thanne hathe a nother tender and delicate man only after the kynde of man. wherfore thou shalt ymagyn and inwardly thynke on hym in his passion as of a fayre yonge man of the age of xxxiii. yere beyng the fayrest wyfdest the moost right wys in lyuynge / and moost goodly / and Innocēt that euer was or myght be in this worlde / so fallly accused / so enuyously / pursued / so wrongfully demyd / and so despitously slayne : as the processe of his passion after telleth & all for thy loue. Also vnderstande as clerkys say and reason telleth that i thys bodily kynde of mā he was of the clenest complexcion that euer was man or myght be. wherfore he was the more tender in the body. And so foloweth that the peynes in the body were the more sore and bitter and the harder to suffer than lyth he toke no socoure of the godhede: but only suffered after kynde of the manhede. the leest peyne that he hadde was more peynfull to hym than it myght haue ben to any other man. wherfore hauynge thys in mynde first to styrre of the more compassyon: farthermore after y^e processe of Bonauenture who that desyrethe wyth the apostel Paule to be ioyfull in the crosse of our lorde iesu cryst / and in the blessed passion / he must be wyth besy medytacyon therein for the great mysterye and all the processe therof if they were inwardly consydered wyth all the inwarde mynde and beholdynge in mānys soule as I fully trowe they shulde brynge the beholder into a newe state of grace / for to hym that wolde serche the passion of our lorde iesu cryst wyth all his hert and all his inwarde affection / there shulde come many deuote felynge and styringes that he neuer supposed before. Of the which he shulde fele a newe compassyon and a newe loue: haue nothe goosly confortys thorough the which he shulde perceyue hym selfe tourned / as it were into a newe state of soule: in the which alle the foresayde goosly felynge shulde seme to hym as an earnest and part of the blyss and Joy to come. And for to gete this astate of the soule: I trowe as he y^e is vncūynge and blaberynge that it behou'd to sette thereunto all the sharpenesse of mynde wyth wakynge yen of herte puttyng away &

leuyngē all other cures and besynesse for the tyme / & makynge hym selfe as present in all that befell aboute that passyon / and crucifyxon fructuoussly besyly auyssedly and perseuerantly and nat passynge lyghtly or wyth teduous heuyness / but wyth all the herte and goostly gladness. wherfore if thou that redest / or heryst thys boke hast here before besyly taken hede to tho thynges that haue be wretyn / and spoken of the blessyd lyfe of our lordē ihesu into thys tyme. Noche more now thou shalt gader al thy mynde and all the strength of thy Soule vnto tho thynges that folowē of his blessyd passyon. For here specyally is shewēd his hye charyte. the whiche resonably shulde all holy enflame & brenne our hertis in his loue. So we nowē than to the processe of his passyon takynge hede and makynge vs in mynde as present to al that foloweth. And first beholdynge howe after the processe of the gospell of saynt Iohn.oure lordē Ihesus after that worthy souperē was do and that noble and fructuous sermon ended wherof it is spoken i the next chapter before went wyth his discyples ouer the water of Cedron into a gardēyn into the whiche he was wont oft sythes to come with his discyples and there he bad them abide and pray. And farthermore takynge with hi his thre specyall secretaries. That is to saye. Peter James and Iohn / and tellynge them that his herte was heuy and sorrowfull vnto the dethe bad theym thre abyde / and wake wyth hym in prayers. And so a lytel farther fro them as aboute the space of a stone cast vpon a lytel hyll mekely and reuerently knelynge vpon his bothe knees made his prayer vnto the fader deuoutly in maner as foloweth herafter. But here abyde we a lytel whyle / and take we hede wyth a deuoute mynde of this wonderfull dede of our lordē ihesu cryst. sothely. worthy to be had in mynde in inwarde compassion. For nowē he praieth to the fader mekely / and nat for hymselfe: as we rede that he hathe often before prayed: but than for vs as for our aduocate. wherfore we skylfully be styred to inwarde compassion / and wonder here greatly of the lowest mekenesse / and of the mooste perfyght obedyence / and of the vnspēkable charyte of god shewēd vnto vs. and first of his profound mekenesse / consyderynge hym that is very god euyr wyth the fader almyghty and euerlastynge so as it were forgetyng hymselfe / as god: and so lowly praynge as another comon man of people. Also take hede of his moost parfyt obedyence. For what is he that praieth. sothely he prayeth the fader if it be his wyll that he be nat clayne / & put to that harte dethe. and yit wyth the fader he hath ordeyned to take y^e dethe for man. and so he prayeth the fader and yit he is nat herde after his wyll: that is to say after one maner wyll that was in hym. For there was in hym thre maner of wylls. That is for to say. first the wyll of the fleshe / and the sensuallite / and that grutched and dyed and wolde nat gladly suffer dethe. Also the wyll of reason / and that was obeyssaunt and assentyngē / as the prophete ysaye sayde of hym.

He was offred vpon the crosse to the fader so was hys Wyll. And the thirde was the Wyll of the godhede: the which gaue his sentence of his bitter passyon and bad all maner to be done. Wherfore in as moche as he was very man: he dyed as man after the first Wyll and was thanne in greate anguyslyshe. And therfore in wardly haue compassyon of hym in as moche as thou mayst wyth all thyne herte For lo y^e fader woll vtterly that he be slayne and deede. And nat wythstandynge that he is hys owne dere swete loued son/ yit he spareth hym nat: but gyueth hym to the deeth for vs all. and our lorde ihesus taketh mezekely that obedyence and fufylleth after in dede as the pcelle of his passyon wytnesse the fully. In the thyrde poynte beholde the vnspekable charyte of the fader and the son: shewyd vnto vs/ that oweth woorthyly to be had in warder compassyon and hys wonder and woorthyppe For only for our saluacyon. Thys herde de the is beddyn of the fader/ and takyn of the blessyd son Beholde now he praicth longe tyme kne lyng vpon the grounde he speketh vnto the fader/ and saythe in these maner wordes. My dere fader almyghty/ and full of pyte and mercy I hertely besceche the that thou wylt here my prayer: and despyle nat my bede/ beholde me and here me. For I am made soyy in myne excercise of vertue shewynge vnto myne ennemyes pacyence/ and charyte and they nat amendyd and so my spyryte is in anguyshe wythin me and myne herte greuously distroubled. Wherfore bowe thyn Cryes to me: and take hede to the voyce of my bede. It lyked the fader to sende me into the worlde for to make a sethe for the wronge that was done of man to you. and anone at your Wyll and byddynge I was redy/ I sayde in this maner. Lo I goo/ and so thy sothfastnelle and thy helth I haue declared and shewyd and I euer pore/ and in dyuers trauayls fro my youth doyng and fufyllynge thy Wyl/ and al that thou haste bedyn me am now redy to fufyll vtterly tho thynges that yit ben to be done and full ended: thou seest fader the malice that my greate ennemyes haue conspyred agaynst me/ and howe I haue euer done tho thynges that ben plesaunt to the and done goode and benyfyces to the that hate me/ and they agaynwarde haue rewarde me euyl for goode and hate for ray loue/ and so they haue corrupte my discyples/ and made hym their leder to destroye me and haue solde me/ and set my pryce in xxx pens. Goode fader I besceche the that thou do away fro me this Cuppe of sorowe and bytter passion the which is ordeyned vnto me to drynke/ and ellys be thy Wyll fufylled. But my dere fader rylle vp in to my helpe and haste the to socoure me at my nede. For be it soo fader that they knowe me nat thy sothfast son. neuerthelesse syth I haue led amonge theym a right wyse and an Innocent lyfe/ and also done too theym many goodys they shulde nat be so cruel and malycious agaynst me. Haue in mynde gode fader howe I haue stande in thy sight for to speke euer the goode of theym. But lo now they yelde euyl for goode

de and haue ordeyned the vilest deth for me: wherfore thou lord that seeest al thyngc ryle into my helpe and leue nat me for great trybulacyō is now nere: and there is none that wylle and may helpe but ye alone And than after this prayer our lord Iesu tourned agayne to his discyples and awoke theym and confortted theym yet in prayer and after the seconde tyme and the thirde tyme tourned ageyne to hys prayer in dyuers places alone a lytel fro other as in the space of a stones cast: Lyghtly wythout great strength and contynued the foresayde prayer to the fader addyng to and sayngc in thys manere. fader ryghtwylc if it so be that thou hast ordeyned and wylt in al maner that I suffre the deth vpon the crosse thy wyl be fulfilled: But I recomende vnto the fader my swete moder and my discyples: the whyche I haue kept vn to this tyme al the whyle I haue ben dwellyng wyth them. And wy the this prayer that precyous and holycst blode of his blestyd body bre kyngc out of swette droped downe to the grounde habundauntly i that great agonye & harde batayle. Sothly here is greete mater of sorowe and compassyon that ought to styre the hardest herte in the worlde to haue inwarde compassyon of that greete and souereyne anguysshe the whyche our lord Iesu suffred in that tyme and alle for oure sake: for by the godhede he saue the hardest and souereine peynes that were to come in his body. And therfore after the manehede hys tender body for fere and anguysshe brake out vvoluntly on blode. Take hede also here that is specyally to be noted agaynst our impacience: howe our lord Iesu prayed thre tymes before he had any answer from the fader: but thanne at the thirde tyme whan our lord Iesu cryst was in so grete anguysshe of spyryt as it is sayde before. Lo the pryncce of goddys aungels Mychaell stondyng by hym and confortted hym: sayngc to hym in this maner. Heyle my blestyd lord Iesu cryste: your deuout prayer and your bloody swet I haue offred and shewed it to the fader i syght of al the blestyd court of heuen and we alle fallyng downe before hym haue besought hym to put away fro you this bytter drynke of youre passyon. But the fader answered and sayde My dere and welbeloued son knowe wel that the redempcyon of mankynde the which we desyre so of our hye charyte may nat be fulfilled and done so conueniently & resonaublye wythout shedyngc of hys blode. wherfore if ye wyl the helthe of soules it behoueth hym to dye for them: And therfore my lord what deme ye now in this mater. Our lord Ihesu answered than to the aungel. I wyl in alle maner the helthe and saluaciō of soules. And therfore I chese rather to suffer the deth wherthrygh the soules that the fader hath made to his lykenes may be saued than I wolde nat dye and the soules be nat ageyne bought: wherfore my faders wylle be fulfilled: and thanne sayde the aungelle vnto hym. Be thane now of gode conforite my lord and worke manfully. For it is scimely

to hym that is in hye degre to doo greate thynges and worthy: and to hym that is a manfulle man to suffre harde thynges. For tho thynges that ben harde and pynfulle shal sone passe. And tho thynges that be Joyful and gloryous shal come after: the fader sayth that he is & shall be cuer wyth you: and that he shall kepe your dere moder and youre Dyscyples at your wyll and shall yelde them saufe ageyne to you. And so the gode meke lord toke benygnyly thys maner of confort and that of hys creature cōsyderynge hym selfe after the kynd of man les in worthynesse than aungels for the tyme of dedely lyfe in this world and so he was sorowful as man: and than he toke his leue of the aungelle prayng hym to recomende hym to the fader and to al the court of heuen. And than this thyrd tyme he rose vp fro his prayer alle his body bloody: whome now thou mayste beholde wyth inwarde compassyon. Howe he wyppeth hys body: or elles parauenture wasshethe hym pryuely in the ryuer: And so greatly pyned in his body & that is recurently to be had in sorowful cōpassyon. For wythout great bytter nesse of sorowe this myght nat befall to hym. Neuerthelesse doctours and wyse clerkes say that our lord Iesu cryst prayed the fader in this maner nat onely for drede of hys passyon: but also for the greate petye and mercy that he had of hys fyrst people the Jewes: sorowynge that they shulde be lost by the occasyon of hys deth. For they shulde nat haue slayne hym namely syth that he was of theyr kynne: & was also cōteyned wryten in theyr lawes as cryste to come: and therwyth shew ed them so many great benefyces. Wherefore he prayed the fader to this entent thus. My fader if it may be wyth the helth and the saluacyon of Jewes that the multytude of other folke be tourned vnto bylcue & forsake the passyon and the deth: but if it be nedefulle that the Jewes be blynded in theyr malycie so that other folke may haue syght in true bylcue nat my wyll but thyn be fulled and done: That is to say after the fyrst maner of wyll in hym as it is sayde before. After this he cam to hys dyscyples and sayde to theym. Nowe slepe and rest for they had slept but a lytel before. Sothly he is a right gode herde: for he was ful wakerly and besy vpon the kepinge of that lytel flocke his beloued dyscyples. O true loue: He loued theym into the vttermost that in so gret anguysshe and in so bytter agonye was euer soo besy to p̄cure theyr helthe and theyr rest. Channe saue our lord after his aduersaryes comynge wyth torches and armes and yet he wolde nat awake his dyscyples tyl they cam nere theym. And than he sayde to theym: it suffysceth now ye haue slept ynoughe: Lo he that shall betray me is nygh at hande. And therwyth cam that wycked Judas that fals traytoure & worst marchaunt before theym and bodely kissed that innocent lambe his lord Iesu. For as it is wryten in the maner of custom that oure lord vsed of his great benygnyte was what tyme hys Dyscyples were sent forth: at theyr retournynge ageyne for to receyue them in loue

ly kyssyng & therfore that Traytour went before and kyssyd hym / as
 who sayth I am nat come wyth armed men / but in maner as here be
 fore I was wonte at myne ageyne comyng and sayde. Heyle mayst
 O very traytour take nowe gode hede to our lorde ihesus howe pacy
 ently and benyngly he receyued that fals clyppynge / and Traytours
 kyss of that vncely dysciple whose fete he wasshed a lytel before of his
 souereynne mekenesse and fedde hym wyth that hys precious mete:
 of his owne blessed body thorough his vnspckable charyte / and also
 beholde howe pacyently he suffreth hymselfe to be take / bounde / and
 smytten and woodly ledde forth as though he were a thefe / or ellys a
 wycked doer. and in all maner vnnygthely for to helpe / and socoure
 hymselfe. And also take hede howe he hath inwarde sorowe: and al
 so compassyon of his dysciples flyng fro hym and cryng / and also
 thou mayst see here greatesorowe of theym howe ageynst they wyll
 by frealte of mannys drede they goo fro hym makynge greatesour
 nyng and wyth hys sighynge as fatherles chyldren nat wetyge what
 to do: and yit was their sorowe moche more seynge ther mayster and
 lord so belaynly fard wyth. and the hell houndes drawynge hym as
 a beest to sacryfice and he as a meke lambe wythout resyltence folow
 ynge. Nowe farthermore beholde howe he is ledde of tho vilest wret
 chys fro that reuerse vp towarde the cyte of Iherusalem. and that ha
 stely and wyth great peyne haulynge his handys bounde behynde hi
 as a thefe girt aboute his cote but nat curiously and his mantel draw
 en fro hym / and goynge barchede and stoupyng for the greateshaft &
 traueple that they made hym for to haue / and whan he was brought
 before the prynces of prestys and the scribes and the aldermen y^e wes
 re than gadred abydynge his comyng / gladde were they than exam
 nyng hym & apposynge hym sothely i many questions / & perurynge
 fals wytnes ageynst hym / & spyttynge on his holy face. & hyrdyng hys
 ien / they buffetted hym scornynge and saynge. pphery nowe and telle
 vs who smyte the last. And so in many maners they vexed and tour
 mented hym / and he in all shewed hys pacience. wherfore we ow here
 to haue inwarde compassyon of al that he suffred so for vs. At the last
 the greates maysters went their wayes puttynge hym to a maner pry
 son there vnder a loft. and they bounde hym to a stonen pyller as men
 say that haue sene it. And also there they left wyth hym some armed
 men to kepe hym for the more sekernes. the whych all that nyght vex
 ed hym in scornynge and shewed wordes abydyng hym & repro
 uynge in these maner wordes as we resonably may suppose. Wene
 thou to be better and wyser than our prynces / and maysters of the la
 we. what vniwyt and foly was that in the to repchende theym: thou
 shuldest nat haue ben so hardy onys to haue opened thy mouth ageyn
 ste theym but nowe shewe thy lewde wyt: for nowe thou standest as
 dede / and therfore thou shalt haue it and soo all that nyght: nowe one

and nowe another by wordes and dedys scorned hym / and reproued hym. Take hede also on that other syde of our lord iesu cryst: as shas mchast pacyently in scyence holdynge hys peas to al that they put vp on hym castynge downe towarde the erthe his chere: as though he were gylty and taken in blame: and here haue in wardely compassyon O dere ihesu in whose handys art thou nowe come. howe moche in thy pacyence. Sothely this is the houre & the power of darkenesse / and so stode he bounde vnto that pyller vnto the moztwe. In the mene tyme John that had folowed our lord wente to our lady and maudalcyn and other of his felawes that were that tyme gadred in maudaleyns hows where he had made the soupere befoze and told the al that was befall of our lord / and his discyples: and than was there vnspokable sorowe crynge and wepyng. Take nowe gode entent to them / and haue compassyon of theym: for they be in the greatest dyssease / & hyst sorowe for their lord / for they se nowe well / and fully knowe that he shall be dede. At the lasse our lady dreyne hir by hirselfe / and tourned into prayere / and sayde mooste wo:shypfull fader I recomende vnto you youre owne and my derest beloued son. Gode fader be nat to hym cruel sythe ye be to all other benygne. Fader euerlastyng whether my dere son shall be dede sothly he dyd neuer euyl. But right wys fader if ye woll the redempcyon of mankynde. I beseeche you if it may be fulfylled by another maner & that my son be nat dede if it be your wyll / for all thyng is possyble to you: he helpeth nat hymself by cause of youre obedyence and reuerence: but hathe in maner forsake hymselfe / and made hym as feble and vnnygthty amonge hys ennemyes. Wherefore merciful fader helpe ye hym and deliuer hym me ageyne from theyr handys. and gyue hym me ageyne. By suche maner wordes prayrd our lady for hir son wyth all hir myght of soule and in great sorowe & therfoze haue here pyte of hir whom thou seest in so greate affliction.

COf the byryngynge of our lord ihesu befoze pylate at pryyme.
Capitulum.

xli.



Un der freytag ebyvpon the
morow the prynces: &
the Souereynes of the people
cam ageyne vnto the forelayde
place where asthey had left our
lorde Jesu cryste: and made his
handes to be bounde behynde
hym and sayde thus to hym: co
me now wyth vs come theefe
toothy dome: for this day thy
wyckednes shalle haue an ende
knowe shalbe knowen thy wy
sedom: & so they led hi forth to
Pylate the iustice & he folowed
them as an innocent lambe: and
whan his moder & John and o
ther wyemen of theyr company
that went out erly for to here &
se of hi met wit hym at a crosse
wey & saue hym with so great a multitude of peple led as a thefe and
so foule and dyspytously fared wyth: wythe holwe great sorow they
were than fulfilled: it myght nat be spoken and so of that metynge to
geder of our lorde Jesu and them and syth of theyr there was great so
rowes in both parties: for our lorde also had gret soroweful compas
syon of hys moder and the other of hys: and namely of his moder that
he knewe in so great sorow for hym as though the soule shulde be de
parted fro the body: wherfore in al these we ought also to haue greete
compassyon. Channe as it is sayde our lorde Jesu was ledde to pylas
te and they folowed after: for they myght nat come nere for the people
He was there accused of many thynges: the whyche they myght nat
proue and therfore pylate sent hym to herode as the gospelle of luke tel
leth. And for asmoche as herode myght neyther haue worde of hym:
nor myracle done as he desyred he helde hym but a foole. Wherfore in
scoone he lete cloth hym in whyte and so sent hym ageyne to Pylate: &
so thou mayste se that onely our lorde was nat holde as a theefe and a
wycked doer: but also as a foole. This as gregory sayth do holy doc
tours & prechours folowyng our lorde whan they se the herters onely
desyre after curyosite & profyte nat in amendement of euyl lyuige they
chose rather in seylence to be holde as fooles than to shewe theym seife
in prechyng wytheut frute of soules. Beholde now farthermore the
great pacyence of our lorde in alle that is done to hym: for they ledde
hym thourgh the cyte towarde & frowarde as a folc hangyng down
his hede in shamefast maner: and pacyently herynge reproues/ scornin
ges/ crynges/ and suffryng many despytes: as parauentur in castyn

ge of stones at hym: or of fylthe and vncleannes vpon hym. And also be helde hys moder and his other frendes wyth vnspeckable sorow on ferre after folowynge: Whanne he was thanne brought ageyne to Pylate: and the cursed houndes besely and styfly stande in theyr false accusacions. Pylate knowynge theyr enuye wolde haue deliuered hym: and sayde. I fynde no cause of deth in this man wherfor I shal vndermyne hym and chastyse hym: and soleue hym amended. O Pylate pylate wylt thou reprehende and chastyse thy lord god / thou wottest nat what thou doest: for he neuer deserued betyngge or deth. But thou shuldest do better and moze ryght wyfly if thou woldest chastyse and amende thy selfe at his wyl. And than at the byddynge of pylate that he shulde be scourged and beten: our lord was dyspoyled bounde to a pyler and harde and soze scourged: & so stondeth he naked before them alle that sayest yonge man of al chyldren that euer was borne takynge pacyently of al those foulest wretches the hardest and moste peynful strokes of scourges: and so is that moste innocent / sayest / and clennest flour of al mankynde: and ful of woundes rennyng out of all of that pcyous kynges blode: and so longe bete and scourged wyth wound vpon wounde: and bysoure vpon bysoure: tylle both the lokers & synners were wery: and thanne was he byden to be vnbounde. Sothlye the pyler that he was bounde to yet sheweth the steppes of hys blode: as it is conteyned in storyes. Take nowe here goode hede by inwarde medytacyon of al hys peynes abydyngly: and but thou fynde thy herte melt into sorowful compassyon suppose fullie and holde that thou hast to harde a stonen herte. Than was fulfylled in dede that the prophete ysaye had sayde of hym longe before: We sene hym in that tyme and there was no semelynesse nor beaute i hym: and we helde hym as a foule & leppous man: that were synthen down and made low of god wherfore we set no rewarde to hym. O gode lord Jesu who was so foule hardy that durst dyspoyle the: But who were they moche more hardy that bonde the but who were they worst hardy of al that durst so bytterly bete and scourge the. But sothly thou son of ryght wysnes at that tyme wythdrewest thy beames of lyght: and therefore alle was derkenesse and in the nyght of wyckednes: for nowe alle thyn ennemyes be more myghty than thou and that made thy loue and our malyce cursed be that malyce and wyckednesse of synnes. Wherfore thou werest so tourmented After he was vnbounde fro that pyler: they led hym so beten and naked about the hous sekynge after hys clothes that wer cast in dyuers places of them that dyspoyled hym. And here haue compassyon of hym in so great colde quakyng and tremblyng: for as the Gospelle wytnesseth: It was than harde colde. And whanne he wolde haue done on his clothes some of the moste wycked wythstode hym and cam to Pylate and sayde: Lorde he thys made hym selfe kynge wherfore late vs cloth hym and crowne hym as a kynge. And thanne

Vidimus enim
et non erat ei
alpius.

they toke an olde matel of rede sylke and cast on hym and made a garlande of sharpe thornes: and thrust it on hys hede: and put in his hande a rod as for a Scepter: and alle he pacyently suffred: and after they kneled and salued hym in sorne saynge: Heyle kyng of Iewes: but he helde hym styl and spake nat. Nowe beholde hym wyth sorowe of herte and namely whan they smyte hym greuouly and oft tymes on the hede fulle of sharpe thornes whych perced greuouly into the braine panne and made hi al ful of blode and soo they scorned hym: as if he wolde haue reigned: but that he myght nat: & alle he suffereth as theyr seruaunt or knaue. O wretches howe dycedful shalle that hede appere at thilac st to you: the whyche ye smyte nowe so boldly: And yet thys suffyseth nat to your malyce: but to moze reproue and scorne of hym. they gadered al theyr wycked companye fyrst to wonder vpon hym in the hous: and after they brought hym out before pylate and al the people in that maner illuded wythe the crowne of thornes: and that olde purple bestymment. Se nowe in goddys loue howe he standeth in that maner hangynge hys face downe towarde the erth before al that gret multytude of people cryenge and askynge of Pylate: Crucifye/ crucifye hym & scornynge that he wolde make hym wyser than the princes & the pharysees: & the doctours of the lawe: and howe his wysedome was touned into so great foly as it shewed in that tyme: & so nat ouerly he suffred great peynes and sorowe in his body wythinforthe but also many and foule abyrdgynge and reproues wythoutforthe.

Howe our lorde Jesu was dampned to the deth of the crosse: about tyerce of the day.

Capitulum. xlii.

After that our lorde Jesu was longe so turmented and illuded as it is aforesayde: and the prynces of the Iewes wythe greute Instauce asked and made al the multytude wyth theym to crye and aske that he shulde be crucified: At the last the wretched Justyce Pylate: dyedynge moze to offende theym than to condempne the innocent wrongfully: gaue the sentence vpon hym at theyr wyll: and so dampned hym to be hanged on the crosse: and than were the prynces & pharysees and the Aldermen Joyfulle and glad that they had theyr entet fulfilled. Than had they nat in mynde the great benefytes & the wonderfull dedys that he had shewed theym and also they be nat moued to petye for hys innocence: and that is moze crueltye in theym: they be nat flaked nor wythdrawen fro theyr malyce by the great despytes & peynes that they haue sene and done to hym before: but alway laughe and make Joy: and scorne hym that is verye god and man: and may dampne theym to cuerlastynge deth. And so nowe they bely theym in al that they may to byrge hym hastily to his deth. wherfore he is led ageyne into the hous where he was before scourged and illuded and

Nota de pa-
cencia limitas

there was drawe fro hym that olde purple mantel: and so he al naked was hyden clothe hym selfe agayne. Nowe wyth inwarde compassi- on beholde hym here in maner as I haue sayde before onelye after the manhede so passyng and so say: a yonge man moste innocent and mo- ste louely: in that maner al to rent and wounded and al bloody nakyd wyth a maner of shamefastnesse gadryng his clothes in dryers plas- ces of that hous as they were cast by the harlottys doyng theym on i honest maner before them that dyd euer laughe hym to scozne as thou ghe he had ben the moste wretche of al other forsaken of god and wy- thout alle maner of helpe wherfore take hede nowe dyligently to hym and haue wonder of that great and profounde mekenesse of hym and in so moche as thou mayste conferme the to folowe hym by pacyence & mekenesse and suffryng of wronge for his loue: and go forth wythe hym and beholde how after he hath done on hys clothes they led hym forth in great haste and layde vpon hym that wooshyppful tre & holy of the crosse that was ful heuy and ful longe: that is to say as it is wri- ten in storyes. xv. fote of length/ the whyche he as a moste meke & pacy- ent lambe toke vpon hys shulders and bare it forth & so was he ledde forth wyth his two felawes that were theues dampned to the sylf de- the & this is hys felawshyp at this tyme: O gode lord Iesu what sha- me do they to you that shulde be your frendes: they make you felawe to theues and yet do they woys: they make you bere youre cros that is nat red of them. wherfore nat onely as the prophete ysaye sayth: ye be put wyth wycked doers and theues. but also with woys than theues Sothly lord thy pacyence may nat be spoken: Farthermore as to the processe seyinge hys dere moder that she myght nat folowe hym nygh for the great multytude of peple about hym: she toke another way mo- re short in hast wyth John and other of hyr felawshyp so that she my- ght mete wyth hym before other by that way. And whanne she met wyth hym wythout the gate of the Cyte: there as the two wayes met togeder and sawe hym charged and ouerlayde wyth so great a Tre of the crosse the whych she sawe nat before she was al out of hyr selfe and halfe dede for sorowe so that she spake vnto hym no worde nor yet he to hyr bycause of great haste of theym that had hym to the Iewes: & alytelle after our lord tourned hym towarde the wyne that folowed hym wepyng and sayde vnto theym: ye doughters of Ierusalem we- pe nat vpon me but on your selfe: and so forth after the Gospelle. And in these two places were after made churches in mynde. of those thyn- ges: as they say that haue sene theyme. Farthermore bycause of the mount of caluarie where he was crucyfied was a great space fro the gate of the cyte: and he was after so ouercome wyth trauayle and we- ryngesse that he myght no lenger bere that heuy crosse he layd it downe But the cursed turmentours and other fulle of malice dreyng for to dyfferre his deth lest that Pylate wolde haue called ageyne his senten-

ce and dome. For he shewd before a will to haue deliuered hym. they made another man that was cleped Symonde to bere the crosse with hym and ledde hym so discharged of the crosse. but bounde his handis behynde hym as a thefe to that place of his Jewelle the mounte of caluarye. Nowe if thou take goode hede to all that hath be done to oure lord Ihesu. and all that he suffred at mateyn tyme and pynne and tyece vnto this tyme. shall it nat be seene to the as mater of greate compassyon of his greate passyon: and so:owe sothely I trowe yis and namely if thou wylt nowe make in thy mynde a recapitulacyon and reherce in generall that he hath suffred: and that hath be done to hym i to this tyme. For what is it to thynke that oure lord Ihesus very god blesyd aboue al thynges fro the houre that he was taken in the nyght into this tyme of his crucifyng was in contynual batayle in greate reproue/despites: and so:owes/illusions/and tourmentys / for there was gyuen hym no rest but euer trauayle in paynes and so:owes. And if thou wylt knowe in what conflycte / and batayle he was / behold and see fyist one despitously layeth hande on hym and taketh hi Another is redy and harde byndeth hym / another crynge that putte on hym blasphemie. another spytteth in his face. another sothly asketh of hym many questyons in deceyte for to accuse hym. another is beset to byrge fals wytnesse ageynst hym. another draweth hym forth before the Justyce. another styfly accuseth hym. another hideth hys eyen another buffeteth hym. another spoyleth hym. another byndeth hym hard to the pyller. another wyth sharpe scourges beteth hym. another vnbyndeth hym and casteth on hym that olde sylken mantel. another setteth a crowne of sharpe thornes on his hede. another putteth into his hand a rodde. another taketh it woodly fro hym and smyteth his fore hede full of thornes. another in scorne knyleth before hym / and so forth the nowe one and nowe another. and dryets / and many wyth all ther wytte and myght bely them to tournēt hym in the worst maner they lede hym as a thefe nowe too the bysshop Anne / and nowe vnto Cayphas / nowe to Pylate / and nowe to herode: nowe hyderwarde / nowe thederwarne. nowe in: nowe oute. O my lord god what is al this. Lo thynke ye nat here a full herde and contynual bytter trauayle. yit abyde a lytel whyle and thou shalt se harder. they stande styfly ageynst hym alone / the prynces and the pharysees and the scribes with thousandys of the people crynge all wyth one voyce that he be crucyfed. And at the last the Justyce Pylate gyueth the doome that he be crucified. and anone that heuy crosse was layde on his shulders that were all to rent and broken wyth woundes of his scourgyng. Nowe farthermore behold thy lord so goynge forth wyth his cros on his bakk and howe thanne oute of the cyte at euery gate ran both cytezens and straungers of all degrees / nat only gentyls but also rybaudys and wyne drynkers / nat for to haue compassyon of hym: but to wonder vpon

hym & scozne hym: there is none that wylle knowe hym by piteous af-
 feccyon. but rather wyth the fylth and vncleennes alle they despyse and
 reproue hym. And soo as the Prophete sayth he is now as a parable
 in alle theyr mouthes. And so they that late in the gates as iuges spas-
 ke agaynst hym: And those that dronke the wyne in theyr lust made
 theyr songe of hym. Thus was he drawen & hasted by great vyolence
 wythout rest: tyll he cam to that foule and stynkyng place of Calua-
 ry: where was set the ende and the rest of this harde batayle that we
 speke of. But what maner rest is that wherof we nowe shalle treat.
 Sothly that harde tre and dethe sharper than the bataile thy lord ha-
 the suffred into the syxt hour. wherof nowe we shalle treat of: folow-
 ynge the processe of his blessyd passyon.

Of the crucefyenge of our lord Jesu at the syxt hour. Caplm. xliii.



Now farthermore maist thou se whāne our lord Jesu cryst was come to the stynkyng hylle of Caluarye: howe wyckedly tho cursed warkmen beganne to worke on alle sydes that cruelle warke. Take hede nowe dyligently wyth all thyn herte also those thynges that be nowe to come: & make the there present in thy mynde beholdynge alle that shalbe done agaynst thy lord Jesu and that ben spoken or done of hym: & so wythe the inner iye of thy soule beholde some spyttyng & fyrnyng the crosse fast into the erthe: Some makynge redy the nayles & the hāmers to dzyue them in wythe other makynge redy & settyng by ladders and ordeynyng other instrumentys that theym thought nedefulle: and other fast about to dyspoyle hym & drawe of hys clothes: and so is he nowe the thyrde tyme spoyled: and standeth naked in syght of alle the people: and so be nowe the thyrde tyme renewed the bysours of the woundes in his scourge ynge by the cleuyng of hys clothes to hys flesshe. Nowe also fyrst his moder howe he is taken and ordeyned to the deth: wherfore she sorowfulle out of mesure and hauynge shame to se hym so standynge alle naked. For they left hym nat so moche as his prey clothe. She went in haste to hyr dere son and clypped hym and gyrded hym about the limes

Wyth the kercheif of hir hede. O lord i what sorowe is hir soule now
 whan she seeth suche despytes done to hir son. Sothly I trowe y^e she
 myght nat speke a worde to hym for sorowe. But she myght nomore
 to hymn o^r helpe hym. For if she myght wythoute doubte she wolde.
 than was hir son anone taken oute of hir handys in a wode maner: &
 ledde to the fote of the crosse. Nowe take hede delygently to the maner
 of crucifynge: there ben sette vp two ledders one behynde another be
 fore: at the last terme of the crosse the which tho wycked mynsters go
 ne vp wyth nayles and hammers: also another shorte ledder is sette be
 fore the cros that lasteth vp to the place where his fete shulde be nayled
 Nowe take goode hede to all that foloweth. Our lord was than con
 pelled and boden for to go vpon that ledder to the crosse/and he mekely
 doth all that they byd hym do. And whan he cam to the vppmost en
 de of that thort ledder he tourned his backe to that cros/ and stratched
 oute abrode tho two kynges armes /and his fayrest handys gaue vn
 to the that crucified hym/and than lyfthyng vp his eyen to heuen say
 de to the fader in these maner wordes. Lo here I am my dere fader as
 thou woldest that I shulde lowe myselve vnto the crosse for the salua
 cyon of mankynde/and that is plesyng and acceptable to me / and for
 theym I offer my ielfe the which thou woldest shuld be my brether.
 wherfore also thou fader take glady this sacryce for theym of me and
 nowe hens forwarde be pleased and wel wylled to theym for my loue
 and olde offence and trespas forgyue and wype away/ and put afterre
 all vncleynesse of synne fro theym. For sothely I offer here nowe my
 selfe for theym and their helthe. And thanne he that was on the ledde
 behynde the crosse taketh his right hande and nayleth it vnto the cros.
 And he that was vpon the lefte syde draweth wyth all his mayne / o^r
 myght the left arme and hande dryueth there thorough another great
 nayle. After they came downe and toke away all the ledders/ and soo
 hangeth our lord only by two nayles smyten thorough his handis
 wythoute any sustenance of the body: drawyng downwarde peyn
 fully thorough the weyght therof. Here wyth also another harlot ren
 neth to & draweth downe his fete with all his myght: and another a
 none dryueth a great longe nayle thorough both his fete ioyned thone
 to the other. This is one maner of his crucifynge of the opynyon of so
 me men. Other there be that trowen that he was nat crucified i this
 maner: but first laynge the cros on the grounde they nayled hym ther
 upon & after wyth hym so hangyng they lyfted vp the crosse and fast
 ned it downe i the erthe. And if it were done in this maner than maist
 thou see howe vnkynly they taken hym as a rybaude & cast hi down
 vpon the crosse/and than as wode theuesdreyte on bothe sydes: fyrst
 his handes and after his fete: and so nayled hym faste vnto the crosse
 and after wyth all their myght lyft vp the crosse with hym hangyng
 as hye as they myght/ and thanne lete it fall downe into the moyteys

B. A.

Dirumeras
uerunt ossa
mea.

Nota bene.

Nota of ones
matris p filiiNota oratio
ne filii p ma-
tre.

In the whyche fall as thou mayst vnderstande al the fenowes to bras-
ke to his great peyne. But whether so it be in one maner / or in other
Soth it is that our lord Jesus was nayled hard vpon the crosse han-
de and fote: and strayned and drawen: that as he hymselfe sayth by
the prophete Dauid that they myght tell and nounce all hys bones
Thanne ran oute of his blessyd body the streynys of that holyst blode
on euery syde habundauntly fro the greete woundes. and so he is con-
streyned and arted that he may nat meue but his hede. wherfore hang-
ginge the body only by the thre nayles. no doubt but that he suffered
so bytter sorowe and peynes that there may no herte thynke / ne tung
tell. & yet more ouer henge bytweene two theues. of the whiche the one
blasphemed & tempted hym to impacyence / and ther wyth other blas-
pheminge & scornynge say. What this is he that destroyed the temple
of god & made it by ageyne in thre dayes: & other sayde he made sau-
e other. but he may nat now saue himselfe / & many other reproues / & scor-
nynges they saide to hym as the gospell telleth. And all these reproues
blasphemys: & despytes be done & herynge his moost sorowful moder
whose compassion & sorowe made hym hir son to haue the more bitter
peyne. And on that other halfe she henge in soule wyth hir son on the
cros / & desyred inwardly rather to haue died that tyme wyth hym than
to haue lyued lenger. And so stode the moder besyde the crosse of hir so-
beritwene his cros & the cros of the thefe. she turned neuer hir eyen from
hym. She was full of anguyshe as he was also: and she prayed to the
fader at that tyme wyth all hir herte saige thus. fader & god wythout
ende it was plesynge to you that my son shulde be crucified & it is do-
ne. yet is nat now tyme to aske hym of you ageyne. but ye see now he
what anguyshe is his soule. I beseeche you that ye woll ease his pey-
nes. God fader I recomende vnto you in all that I may my dere son
and also he hir son prayed in hym selfe saynge. My fader ye knowe
howe my moder is tourmented for me I shulde only be crucified and
nat she. but lo now she hange on the crosse wyth me: myne owne cru-
cifynge suffyleth for I bere the synnes of all the people. she hathe nat
deserued any such thyng. wherfore I recomende hir vnto you that ye
make hir peynes lesse. Than was wyth our lady Iohn & maudeleyne
the beloued discyples and other of his frendis by the cros of our lord ie-
su the which al made greete sorowe & wepte and myght nat be confor-
ted in no maner of their beloued mayster: but euer was hir sorowe re-
newed wyth his sorowe eyther in reproues or in dedys as it foloweth
here after.

¶ Howe our lord Jesu yelded by the spyrite at none. Cap. xliii.



Nowe hangeth our lorde Ihesus on the crosse in great peyn and yit he is nat ydel because of that peyne: but he wrought alwey: and spake that was profytable for vs: wherfore so hangynge he spake vii. notable wordes that ben soude wrytyn in the gospel. the first was i the tyme that they crucifyed hym whā he prayed for them saynge thus. fader forgyue them for they wote nat what they do. the which word was a worde of greate pacyence of great and unspekable benygnyte. The secounde was unto his moder saynge thus. Woman lo thy son and also Johā lo thy moder. He clepyd nat hir at that tyme moder: lest she wolde thorough feruent tenderneesse haue ben moche sory. The thirde was to

the bleidyd these saynge. This day thou shalt be with me in paradys wherem his moost large mercy is openly shewed. The fourthe was whanne he sayde Hely Hely lama zababani. That is for to say. My god why hast thou forsaken me. as though he sayde in this maner sentence. My god fader of heuen thou hast so moche loued the redempcyon of the worlde that thou hast gyuen me therfore: and as it seemed for saken. Lorde ihesu cryst what confort was that forsayde worde unto all thyne enemyes/ and what disconfort to all thy frendes. Sothely as it semeth there was neuer worde that our lorde spake that gaue soo moche booldnes to his enemyes: and so moche occasyon to his frendys for to dispayre that he was god: as that worde/ for they vnderstode it that tyme but nakedly after the letter soundeth. but our lorde shewed in the last ende that as he suffred in body fully after the kynde of mā. so also in his spekyng aff the infirmyte of man that he was very man suspendynge for the tyme the vse of all the myght of the godhede. The fyft worde was Sicio. I am thursty. The which worde alsoo was occasion to his moder/ and Johā and other frendys. of great cōpassyon and to his Wycked enemyes of greate reioysynge/ and gladnes: for though it so be that it may be vnderstande that word of sicio or thurst goostly to that entent that he thurstid than the helthe of soules. Neuerthelesse also in sothenesse he thirsted bodily because of great passynge oute of blode. wherethorough he was all drye withisforth & thursty. And than tho wycked deuyls limes that euer cast holwe they myght moost noy hym/ toke esyl and gail and profered hym vp for to

R iii

Nota septem
verba dñi in
cruce.

Prīmū ver-
bū Patet ig-
nosce illis.

Secūda verba
Mulier. ecce
filius tuus.

Tertiū. Nos-
te meū crīs
in paradys
Quartū. He-
ly Hely lama
zababani.

R

V. R.
Quantum.
Sicio.

Exertum,
Consummatum
est.

Nota de mor-
do moriendi.
Septimum
verbum Patris
in manibus tuas.

Uere filius Dei
erat iste.

Dyrnk. O cursed woodnes of theym that be neuer fulfilled with ma-
lyce: but in al tyme noy in asynoch as they can or may. The. vi. wor-
de was whan he sayde. Consummatum est. it is all endyd. as though
he sayde thus. Fader the obedyence that thou hast gyuen me: I haue p-
fytely and fully done in dede. and yit I am redy to what thou bydde
me. But alle that is wryten of me now is fulfilled. wherfore if it be
thy wyll clepe me now ageyne to the. And than sayde the fader. Co-
me now. My swete loued son thou hast done wel alle thynges: and
I woll nat that thou be more tumentyd/ and therfore come now for
I shalle clyppe the wythe myn armes and take the into my bosome.
And after that tyme oure lord began to fayle in sight in maner of dy-
enge men: and were alle pale now clofynge the eyen: and now ope-
nyng and bowed his hede now to one syde: and now to another sy-
de feylyng alle the strengthes and alle beynes than boyde: and soo at
the last putteth to the seuenth worde with a stronge crye and wepyng
terys sayng thus fader I commende my spyryte into thy hādes: &
therwyth he yelbyd vp the spyrite: bowyng his heede vpon his brest
to warde the fader as in maner of thankynge that he clepyd hi to hym
and geuyng hym his spyryte. At this crye than was couerted Ceturio
there beyng and saide. Sothly this man was goddys son bicause yf
he sawe hym so cryng dye for other men whan they dye may nat cry
wherfore he beleued in hym. Sothely this crye was so grete as holy
men say that it was herde ito hell. O lord god i what state was that
tyme his moders soule whan she sawe hym so peynfully fayle wepe/
& dye. Sothly I trowe that for the multitude of anguysshes she was
al out of hyr self & vnfelable made as halfe dede & that now moche mo-
re. than what tyme she met wyth hym beryng the crosse as it is sayde
what trowe we dyd than maudelyne/ the true loued dysciples what
Johū his owne darlyng and other two beloued systers of our blessed
lady. But what myght they do they were alle full of sorowe & bytter-
nesse/ and therfore they wept sore wythoute remedy. Lo now hange
our lord on thys crosse dede and alle that grete multytude goethe as
wey towarde the cyte and his sorowful moder wyth the four systers
felawes set hyr down belyde the crosse and beholdeth pytcouly hyr de-
re son so fared wyth and abideth helpe fro god that she myght haue hi
to hyr and burye hym: And thanne also if that thou beholde well thy
lord thou maist haue here mater ynough of hye cōpassion. selinge hym
so tumented that fro the soole of the fote vnto the hygh part of the
hede. there was in hym none hole place ne membze wythoute passyon
This is a pytous syght and a ioyfull syght: a pytous sight i hym for
that harde passyon that he suffred for our saluacyon. But it is a ly-
kyng syght tovs for the mater and affect that we haue therby for our
redempcyon. Sothely thys sight of our lord iesu hangyng so vpon
the crosse by deuout ymagynacyon of soules so lykynge vnto somme

creatures that after longe excercyse of sorowfull compassyon: they fele somtyme of great lykynge nat onely in the soule/ but also in the body that they can nat tell/ & that may no man knowe, but he only that by expyerynce feleth it. And than may he welie say wyth the Appostle Betyde me neuer to be ioyfull but only in the crosse of our lord ihesu Cryste. Amen.

Wilt ant ab
lit gliari.

Of those thynges that befelle after the dethe of our lord Jesu at aff none. Cap. xlv



Ad what tyme that this worshipful mod of our lord ihesu as it is sayde next before abode & dwelled besyde the crosse wyth other true louers of hym before named / beholdynge our lord ihesu continually soopyteously hangynge dede on the crosse bytween two theues. Lo thanne came many armed men oute of the Cyte towarde theym the whyche were sent to brake the legges of theym that were crucified: and so to sle theym all oute/ and very the bycause that the bodies shulde nat abyde there hangynge vpon the crosse in the Sabbot day: And thanne anone rose vp our blestyd Lady: & all other wyth hir, and besyly loked and sawe theym come but what to do they wyl nat. wherfore they felle into greate sorowe and drede and namely our lady: spekyng to hyr son in thys maner. My dere son what may be cause that all theyse armed men come ageyne what wolle they do moze to the. haue they nat slayne the my dere son. I had hoped that they had ben fylled wyth that they haue done to the. But as it semeth to me yet they pursue the dede. And I wote nat what I may do. For I may help the nomoze than I myght delpyer the fro the deth But I shal abyde and se and pray thy fader that he make them soft and easy to the. and ther wyth they all fyue yede / and stode before the crosse of our lord. Than came the foresayde armed men to theym wyth great woodnesse and noyse / and seynge the theues yit lyuyng: wyth great yre they helwed and brake dyspytously theyre leggyes and so slewe theym / and kest theym anone into some dyche there nere besyde / and after tourned theym ageyne and came towarde our Lord Jesu. wherfore our lady dredynge leest they wolde do in the same maner to hyr son / And therthorughe smyten wyth sorowe of hert wythi forth. she coude nat ellys but go to hir best armure. that is to saye hyr kyndely mekenesse and knelyng do wne before theym & spredynge hyr handis wyth an hie voyce and wepyng there she spake to the in this maner. Goode bretherne I beseeke you for almyghty goddes loue that ye torment me nomoze in my dere son for sothely I am his sorowfull moder / and as ye knowe welie bretherne I neuer offeded you nor dyd

B A

any wronge to you. But thowge it so be that my son seemed contrary
ous to you ye haue slayne hym: and I forgyue alle wronges and offe
ce: ye and the deth of my son. wherfore do me nowte that mercy that ye
broke hym nat as ye haue done the theues: so that I may bury his bo
dy alle hole: for it nedeth nat sythe as ye se that he is fully dede & was
a longe tyme nowte passed. And ther wythe John and maudeleyne and
hyr other sisters knelynge downe wyth our lady besought that same
tyme wyth hyr soze wepyng: O lady what do ye. ye love you to the
fete of them that be moste wicked: & pray them that haue no regard to
any gode prayer. Suppose ye to bolwe by your pyte them that be mo
ste cruelle/moste wycked & wythout pyte: or to ouercome them that be
so proude wyth mekenesse. Pray: for proude men haue abhomy nation
of mekenesse: ye trauayle in beyne: And ther wyth one that was called
Longynus and was that tyme wycked and proude but after a true ly
uer & Martyr: despylyng the: wepyng and prayers with a sharpe
spere opened the syde of our lord Jesu and made a great wounde out
of the whyche anon ranne togeder both blode and water. And ther wy
the our lady felle downe in swoynge halfe dede bitwene the armes
of maudeleyne. And than John myght nat bere that great sorowe to
be to hym a mannys herte/and rylng ageynst them saide ye wycked
men why doo ye this crueller: Se ye nat that he is dede: why wolde ye
also sle this woman his moder Goo nowte your wey for we shal bury
hym. and ther wyth as god wolde they went they way. Than was
our lady excyted and so rose as it had ben fro slepe: askyng what was
done more to hyr son and they sayde no newe thyng more ageynst hi
And after she had caught spyryt & beholde hyr son so greuously woun
ded: was also wounded in the hert wythe a newe wounde of sorowe
Seest thou nowte how oft tymes our lady is this day dede. Sothly
as oft as she saue done ageynst hyr son any maner of peyne wherfore
is nowte fulfyllid in hyr that Symeon sayde to hyr propherynge lon
ge before: Hys swerde shalle percc thoroughe thyn owne soule, that is
to say the swerde of his passion and sorowe and that befelle oft tymes
in this day: But nowte sothly the swerde of thys spere hath pced both
the body of the son & the soule of the moder. After this they sat downe
al belyde the crosse: but what they shalle do they wote nat. For they
may nat take downe the body and bury it: bycause they haue neyther
strength nor instrumentys apte therfore: and for to go away fro hym
to hangyng they dare nat and longe abyde there they may nat by cau
se that the nyght was come on theym: Here mayst thou se in what so
rowe and perplexyte they be. O benygne lord Jesu howe is this that
ye suffer your dere moder cholen before alle other that is the myrroure
of the worlde: and your specyalle restyng place so to be tourmented &
troubled that vnnethes she hathe any spyryt to lyue. and tyme it were
that she had some maner of rest and releasyng of hyr sorowe.

Tua ipsius
animam pransi
bit gladius.

¶ Of the takynge doſtne of our lordes body fro the croſſe: at the euen ſonge tyme.

Caplm. xlii.



In the mene tyme that our lady & John & other befo-
re ſayde were in ſo great pplexi-
te and deſolacion: as it is ſayde
they loked towarde the cyte oft
tymes for drede and than ſawe
they many other comynge to-
warde theym by the way: the
whyche were callyd Joſeph
of armathye & Nychomede bri-
gyn wyth them dyuers inſtru-
mentes wyth which they ſhul-
de take doſtne the body of Je-
ſu fro the croſſe: & alſo they brou-
ght an hundred pounce of myr-
re and aloyes for to anoynt his
body & ſo huried it. And than
they al roſe vp wyth gret drede
nat knowinge what they wold
do. O lord god howe great is lo: owe this day. Than John takynge
hede to theym that were ſo comynge ſayde to our lady: Sothly I ſee
comynge there Joſeph & Nychomede. And than our lady caught ſpy-
ryte and was greatly confortyd & ſayd bleſſyd be our lord god that ha-
the ſende vs helpe at our ueder: & hath mynde of our ſorow & hath nat
forſaken vs in our tribulacion. Gode ſon John go ageynſt them & wel-
come them for I wot wel that they come to our ſocour. And anone
John went agaynſt theym and whan they met one clypped another
wyth wepyng terys and myght nat ſpeke to other a great while for
tenderneſſe of cōpaſſyon and ſorow. After that they had walked forth
alytelle while and drewe nere towarde the croſſe: Joſeph asked who
was there wyth our lady: and howe it ſtode wyth the other dyſcyples
and John anſweryng tolde them who was there wyth our lady but
of the dyſcyples he coude nat for he ſayde there was none of them ſene
there that day: farthermore at theyre askynge he tolde al that was do-
ne ageynſt our lord: & al the pceſſe of hys paſſyō & whan they cam ne-
re the place: knelynge doſtne & wepyng they honoured our lord Je-
ſu. & after metynge togeder our lady & hyr ſyſters & maudeleyne recey-
ued theym worſhyppfully wyth knelynge and loſe boldeynge to the
erth: and they ageynwarde knelynge and worſhyppynge wyth great
wepyng ſtode ſo togeder a great while or they myght ſpeke. But at
the laſt our lady began to ſpeke to thein & ſayde, Sothly frendes ye ha-

ue done welle that ye haue mynde so of your mayster for he loued you welle. And as I knowlege playnlye to you it semed to me that there was a newe lyght ryle at your comige: for before we wist nat what we myght do and therfore god quyte you and they sayde ageynward we be sozry wyth alle our hertes: for alle these wronges and malycie done agaynst hym for as we se welle the wyched men haue the mayster ry agaynst the ryghtwylse man: and we wolde ful gladlye haue delyuered hym fro so gret iniury if we had myght: but at the leste we shal do this seruyce to our lord and mayster that we be come for: & thā made they them redy to take hym downe. Take nowe gode hede i maner as I haue sayde before to the maner of takynge downe: There are set two Ladders on the sydes of the crosse/ one agaynst another/ & Joseph goeth vp on the ladder stondynge on that hande on the ryght halfe: & helpeyth hym to drawe out the nayle of that hande out it is ful hard for the nayle is great and longc and harde dryuen into the tree & wythout great thurstynge downe of our lordes handes it may nat be done: but that is no force for our lord knoweth that he doth al truly and wyth gode entent and therfore he accepteth his dede: & whan the nayle was drawen out John maketh sygne to Pychomede to take it hym pryuely so that our lady se it nat for dysconfortynge. And after in the same maner Pychomede draweth out the nayle of the left hande and taketh it pryuely to John. And thanne Pychomede cometh downe to drawe out the thyrde nayle of the feete: and in the mene tyme Joseph susteyneth the body Sothly wel is hym that may susteyne and clyp that holyest body of our lord Iesu cryste. Therwyth our lady takethe in hys handys reuerently our lordes ryght hand and beholdethe it & layethe it to hys eyen & deuoutly kysseth it soze wepynge & syghynge. & whan the nayle of the fete was drawen out: Joseph cam of softly & al layd to hand and toke our lordes body & so layde it downe vpon the erthe and our lady toke the hede & the shulders & layde in hys arme. But maudeleyne was redy to take & kysse the fete at the whyche she founde so muche grace before in hys lyfe. Other of that company stode about beholdingynge and al makynge great lamentacyon vpon hym after the pphesye that thanne was fulfilled: saynge that they shulde make sorow vpon hym as vpon the onely begoten chylde & namely his blessed mother alle tymes soze wepynge: and than sorowful beholdingynge the woundes of his handes and fete: and specially that horryble wounde of his syde: now he takynge hede to one: and now to another and seynge hys hede so foule fared with and his heare to drawen wyth sharpe thornes and his louely face al dyffouled with spyttige & the heares of his berde drawen away fro his chekes: as the Prophete ysaye speketh i his parson thus: I gaue my hede to theym that smyte it: and my chekys too them that drawe the here away.

¶ Of the buryenge of our lord Iesu at complene tyme. Capm. xlviii.



gestyon of Iohn: oure lady as wyle and discrete thynkyng that she was comytted vnto hym by our lord wolde no longer lette his beryng: but blessyd the holy body and lete theym dight it. And Iohn Ioseph and other beganne to anoynt and wrappe it as the maner and custome of the Iues beryng. Neuertheles our lady kept alwey the hede in hir arme for to dight that hir selfe: and maudeleyne the fete: and whan they had dight the legges and came nere to the fete maudeleyne sayde I pray you late me dyght the fete at the which I fonde so moche grace: and they suffryng hir askyng she held the fete and loked vpon theym wepyng and almost saylyng for sorowe: and right before as she in his lyfe wasshed theym with terys of copunction: nowe moche more she wassheth them wyth terys of greate sorowe and inwarde copassion. For as he very sothfastnesse wytnethe of hir: she moche loued and therfore she wept moche and namely in this laste seruyce doyng to hir maister and lord so dede piteously: vnnethes for sorowe myght hir herte abyde in hir body. For she wolde full gladly haue dyed there at hir lordes fete. She sawe neuer other remedy: but she besyethe hym with al hir myght nowe at the last seruyce to hym the which was ful vnouth to hyr for to dyght hys body in the best maner that she may. but nat as she wolde. For she hathe neyther mater wherof: nor tyme therto: but neuerthelesse in maner as she may she wassheth his fete with terys: and after deuotly wyppethe theym: and kyssethe theym: and wrappeth them in clothes in the best maner as she can whane they haue this done and dresyd the body into the hede they loke too our lady that she wolde perfourme hir parte. and thanne beganne they all meekely for to wepe and make sorowe. Thanne she syngge that she may

no lenger dyfferre setteth hyr syght vpon the face of hyr son & speketh to hym in this maner. My swete son I holde the here nowe dede i my barne: and as I se we must depart bodely but harde is the departynge of deth. Here befoze was a lykynge comersacyon bytvene vs and we were lyuynge amonge other men euer wythout pleynte & offence: thoughe it so be that thou art slayne nowe as a wycked man: and I haue serued the truly and thou me but in thys sorowfulle batayle thy fader wolde nat helpe the and I myght nat wherfor thou forsake thy selfe for the loue of mankynde that thou woldest ageynby: but ful hatte peynfull and dere is this bienge: wherfore neuerthelesse I am glad for the helthe and saluacyon: but in thy passyon and deth I am ful hatte tourmented: for I wot welle that thou dydest neuer synne: & that thou art slayne without default thozughe that foule and horryble deth wherfore nowe my dere son our bodely felawshyp twynneth & nowe must I nedys be departed fro the and so I shal burye the. But wherther shal I thy moste sorowfulle moder after that go. and where shall I dwel: my dere son how may I lyue wythout the Sothly I wolde fayne and gladly be buryed wyth the: so that where so euer thou werest I myght be wyth the. But syth I may nat be buryed wyth the bodely at the leste I shalbe buryed wyth the gostely in mynde: wherfore wyth thy body in thy graue my soue shalbe & therfore that I commende & leue to the. O swete son howe sorowful is thys deptynge & therwith of great habundaunce of terys she wasshed moch better his hede than maudeleyne dyd befoze his fete: than she wyped his face & kyssed it and after woude his hede in a Sudary: and so sygned & blessed hym and al togeder honourynge and kyssynge his fete toke hym vp & bare hym to the graue our lady berynge the hede and maudeleyne the fete & other the myddyl parte. There was nere that place of the crosse the space of a stones cast a newe graue: wherin no body was buryed befoze: & therin wyth great reuerence knelynge they layde hym wyth gret sighynges / sobbynges / and wepynges. and after he was so buryed: & hys moder had geuen hym hyr blessige they layde a great stone at the doze of the graue & went theyr way towarde the cyte that is to say Ioseph and his felawshyp. But Ioseph at his goynge spake to our lady and sayde: My lady I pray you for goddys loue: & for the loue of your son our mayster: that ye vouchsaue to come & take your harborow i myr hous. For I knowe welle that ye haue none hous of your owne: for al myn be yours: & in the same maner Pythomede prayed on his syde & she louely eiklynynges to them answered and sayde: that she was comytted to the gouernayle of John. wherfore they than prayed John the same & he answered that he wolde lede hyr vnto mount syon where theyr mayster souped on the day befoze at euen wyth his Discyples & there wolde he abyde wyth hyr: & so they lowly saluynge our Lady and wo:thypynge the sepulcre went forth on theyr way.

What was done of our lady & other after the buryenge of our lord
Jesu cryste.

Caplin. xlviii.



And whanne it drew towarde the nyght John spa
ke to our lady & sayde. It is nat honest for to dwelle
here lenger & for to come into the cyte in the nyght:
wherfore if it be your wyll go we hens and tourne
we ageyne & ther wyth our lady ryseth vp & with al
them knelynge blesyd & kyssed the Sepulcre & sayde
My son I may no lenger stande here: but I comede the to thy fad: &
than lyftige vp hyr iyen to heuen wyth terys: & inwarde affectiō sayd
to the fader. Almyghty euerlastige fader I recomende to you my son &
my soule the whyche I leue here with hym: & therwith they began al
to go theyr way. & whan they cam to the crosse: there she kneled down
& honoured the crosse & saide. Here made my son his ende: & here is his
precious blode & so dyd al other. for thou mayst thynke & vnderstonde
that she was the fyrst that honoured the cros: & she was the fyrst that
honoured hyr son borne: & after fro thens they toke the way towarde
the cyte: & oft by the way she loked ageyne towarde hyr son & whanne
they cam there as they myght no more se the croc our lady: & al other
kneled & honoured it wepyng: & whan they cam nere the cyte our La
dys sisters couered hyr face in maner of a mournyng wydowe and
they went afoze: & our lady cam after byt bene maudelyne & John so
couered the face. Chan maudelyne at the entrynge of the cyte desyrige
to haue our lady to hyr hous befoze the takyng of the way that lad thy
derward: she spake to our lady & saide. My Lady I pray you for the
loue of my mayster your son that ye wyll lateys goo vnto our owne
hous into Bethany: where we may best abyde. For as ye know right
welle my mayster loued wel that place and gladly cam oft tymes ther
to: and that hous is yours wythe alle that I haue. wherfore I pray
you that ye wyll come: and here they beganne to wepe. But our lady
holdyng hyr peas and makyng sygne to John to answeze and mau
deleyne prayng hym for the same mater he answered and sayde it is
more semely that we go to mount Syon namely for so we answered
and sayde to our frēdes. wherfore come ye rather wyth hyr to that pla
ce. Channe sayde maudelyne vnto John: ye knowe well that I wyll
go wyth hyr whether so euer she go: and that I challe neuer leue hyr
After whan they cam into the cyte ther cam on every syde maydens &
goode matrons to kyss goyng wyth hyr and sorowynge: and conforti
ge hyr in theyr maner. And also goode men that went by hadde great
compassyon of hyr and were styed to wepyng and sayde: Sothlye
this day is done greate wronge by our prynces: to the son of this La
dy: and god hathe shewed greate tokens and wondrous by hym Aulse

theym what they haue done/and whan they came nere the place there they wolde rest, our lady bowynge lowly to the ladyes that came wth hir and thankynge theym. they ageynwarde to hir / toke their leue of other makynge grete lamentacyon and sorow. And than our lady and maudeleyne and the other sisters of our lady yede into that hous And Johⁿ after he had voyded the other women / and thanked them shette the doze after theym. Thanne they beyng so al them selfe together: our lady lokynge aboute the hous: and myssynge hir loued sonne Jesu wyth great sorow of herte compleyned hir and sayde. O Johⁿ where is nowre my dere son: that so hye speryal affection had to the/ O maudeleyne where is thy mayster that so tenderly loued the: & thou so gladly seruedest hym. O my dere sisters where is nowre my son: sothly he is gone awei fro vs/ he that was all our ioy and our conforte / & also the light of our iyen. ye sothely he is goone and that wyth grete anguysshe and peyne as ye all sawe. And that is that encreaseth my sorow: that in all his pyne we myght nat helpe hym. his discyples forsoke hym. his fader almyghty wolde nat socoure hym. and howe sone all these thynges ageynst hym were done. ye knowe / & haue sene was there euer any thefe or worst doyng man so sone dampned: and put to so pytous deth. For lo the last nyght he was taken as a thefe. and erly in the morow brought before the Iustice. at tyerce dampned at syxt on the crosse hanged. at none dede and nowe beryed. O my dere son a bytter departynge was this and a sorowfull mynde is this of thy foulest and horryble deth. Than Johⁿ prayed hir to stynte of such sorowfull wordes and to ceas of hyr wepyng/and comforted hir in the beste manere that he myght. And thou also by deuoute ymagynacyō thou were there bodily present/ confort our lady and that felawshyp praynge theym to ete some what: for yit they be fastynge / and after to slepe: but that I trowe was full ytell/ and so takynge theyr blessinge go their wey at this tyme.

What our lady: and other dyd wyth hir vpon the saterday
Capitulum. xlii.

Ely in the morow vpon the saterday stode i the foresayde hous the gatys sperde. our lady/ Johⁿ and other women before named in grete mournynge and sorow. hauynge in mynde the grete tribulacions and anguysshes of the day before nat spekyng: but by tymes lokynge on other in maner as they done that ben overlaid wyth grete myschance and sorow: and knowe no confort: nor no socoure And therwyth they herde one knocke at the gate: and than they dyed sorow. for all thyng in that tyme they dyedde bycause that their sykernesse and confort was awei. Neuerthelesse Johⁿ went vnto the doze and vnderstandynge that it was Peter / and tolde theym so. & our lady bad vndo the doze and late hym in. & Peter comynge in wyth gre

ate shame wepyng and sobbyng saluted our Lady/ and other. But nought spake. And therwith they all beganne to weep/ and myght nat speke for sorow. A lytel whyle after came other dysciples one after another i the selfe maner at the begynnyng makynge sorow and wepyng. but at the last whan they celsyd of wepyng: and beganne to speke of their lord. Peter first sayde in this wyse. I am ashamed/ & confounded in my selfe/ and shall nat by reason speke in your presence or appere in the sight of men. for as moche as I leste so cowardly and forsoke so vtterly my lord that loued me soo moche. And in the same maner all other smytynge their handys and soze wepyng accusyd/ & reprehendyd theym selfe that they had so left ther lord: than our lady comforted them sayde. Our goode lord mayster / and our true heerde man is gone fro vs and we be left now as faderles chyl dren. But I hope truly that we shall sone haue hym ageyne. And ye knowe well that my son is benygne and mercyfull blessyd mote he be: for he loued you well. and therefore doubt nat but that he shalbe well reconcyled vnto you/ and gladly he shall forgyue all the trespas/ and all offences for sothely by suffraunce of the fader the malycie ageynst hym was so greates/ and the woodnesse of his enemyes so stronge and so myghty: ye myght nat haue socoured hym though ye had abydden styll wyth hym. & therfore drede nat all shall be well. Than answered Peter and sayde. Sothely as ye say so it is: for I that sawe but a lytel of the begynnyng was wyth so great drede tynety in the porche of cayphas hous: that vnethes wende I for to haue scaped the dethe. and therefore I forsoke hym and had no mynde at that tyme of the wordes that he hadde sayde to me before tyl he lokyd on me. And maudeleyne asked what tho wordys were. He answered & sayde to theym howe he told hym before that he shulde forlake hym and what tyme / and soforth he tolde all his wordys spoken to them. and specyally that he tolde before many thynges to them of his passyon in that souper tyme that he made wyth them the thursday at euen. Than our lady sayde that she wolde gladly here of that processe that befell at that souper. And Peter made syne to Iohn that he shulde tell that processe. And Iohn tellyth all that was done and sayde. And after too Peter he tolde all the processe of his passion as he desyred. and so what of these thynges and of other done by our lord ihesu amonge theym they tell vnto other. Nowe one and nowe another. as it cometh to their mynde: dyspyng away all that day in suche maner talkynges of our lord ihesu crist. O lord howe attently and besyly maudeleyne lystned to tho wordes: but moche more our lady saynge often sythes at the ende of a processe. Blessyd be my son ihesus: namely whanne she and maudeleyne herd of the makynge of the sacrament/ and howe he gaue them in the fourme of brede his owne body to ete / and in the fourme of wyne his bloode to drynke. sothly that I trowe wyth soucreyn natueryle ther hertis

meltyd into lykynge sorow and sorowfull lykynge bykynge out on wepyng and shedynge swete terys for that hye bycnyngge loue that she shewed vnto man souereynly in that excellynge and passynge and worthy dede of charyte. But now we passynge ouer soo shortly of thys medytacyon at thys tyme. Nowe ouer take heede and beholde theym this day in greate sorow and drede: and haue compassyon of theym if thou canst. For what it is to see howe that the lady of all the worlde and the pryncesse of holy churche and cheueteine of goddys people / be nowe so in drede and sorow stoken and hydde in that lytell hous nat knowynge what they may do. nat hauynge conforte but only in that comonyng of the wordys & dedys of hir lord iesu cryst. Neuertheles our lady stode alwey sadly in a restfull and peasible herte / for she had euer a certeyne hope of the resurrectyon of hir blessed son. And therfore holy churche maketh mynde specyally of hir euery saterday by that in that day stode only in hir the feyth of our lord iesu that he was very god. Neuertheles she myght nat haue fully ioy bycause of the mynde of his harde deth and of his bitter passyon. Whanne the sonne was gone downe & it was lefull to worke, mary maudeleyn & another mary wyth hir went forth into the cyte for to bye maters able for to make opyntment of: as they had somwhat done on the fryday before into the sonne settinge. for by the lawe they were boude to kepe the sabbot day fro the sonne rest of the day before / into the sonne reste of the same day. Nowe take hede and beholde them howe they go with sorowfull chere in maner of desolate wydowes to some apothecary or spicer / the which they had knowlege of that he was a gode deuoute man / & that wolde gladly fulfill their wyll & desyre in that partye. And whanne they had chosen the best opyntmentys that they coude fynd & payde therfore they went home ageyne: workynge theym in the best maner that they coude. And so mayst thou se howe diligently and truly they worke & traueyle for their lord wyth wepynges and sighynges amonge & howe our lady and the appostels stonde and beholde: & paraenture helpe amonge. and whan it was nyght they ceasyd and yede to reste suche as it was. And so this may be the medytacyon for the saterday touchynge our lady and other women and the apostels.



ne into helle & velyted his chosen soules there; and that nat as seruau-
tys but frendys of hym that was lord of all. And than all the holy fa-
ders in his compynge fylled wyth great ioy and blyss / and all sorow
& mylkyng awey passed stode before hym in louynges: & songes of
pphecyes & psalmes that were before sayde, & than fulfilled as they be
wreten in holy wyrt into the tyme that he wolde take his body agey-
ne; and ryse vp gloriously fro deth to lyfe as it foloweth in pres here
after. To the which lyfe for to ryse at the last with hym he graunt vs

But what dyd oure lord
Jhesu that day. Soth-
ly anon as he was dede he wet
in soule downe into helle: there
as holy faders were. and than
were they in ioye / and blyss by
the vertue of his blesyd p'sence:
for the sight of god is p'fytte ioye
& here may we se howe grte is
his benygnyte in that he wold
hymself go downe to hell how
great charyte / & mekenesse that
was, for he myght haue sent an
aügel & haue deliuered them of
the deuyls handys / & brought
them to hym where he had lyst
but his loue & his mekenes wol-
de nat haue suffred that. And
therfore he went hym self dow-

our lord ihesu that for vs dyed
on the crosse. Amen.



Of the glorious resurrection
of our lord ihesu. & how he first
apered to hys moder as it may
be resonably trowed. Cap. l.

After that the worthyest
prynce: and myghtyest
Conquerour Jhesus thorough
his bytter passyon / and harde
dethe hadde beacquellhed / and
vterly ouercome that souerey-
ne tyraunt mannys enemy / &
his aduersary sathanas wyth
all hys wycked hoost: as sone
as the soule was deptyd fro the

body he went downe to that tyrantys pryson hellic: & right as in the soth he was lord of vertues & kynge of blyss. So by his souereygne myght & right wysnes he brake that pryson & entred with vnspekable loy & blisse to his chosyn peple that there hat ben in distres many thousande yerys before. & than was that pryson tourned into a blisful paradise thorough his p'sence: & all that blesyd felawshope with myrth: & loy that may nat be spoken or thought honoured & worshipped & thanked souereynly their lord that so graciously deliuered them fro that thraldom of the fende & restored them to that blyss that they had forsctyd worthely by synne: & so in ynnys & loyfull songes of the pphesye fulfilled byt. Adam and his p'genye: & after Noe/ abraham/ moy ses and dauid wyth all other holy faders & pphers louynge & thankyng our lord ihesu continued there wyth hym & his blesyd aungels into the tyme that liked hym to take them thens with vnspekable loy & myrth: & sette them in paradys terrestre / where that Enoch & hely lyuynge in bodies abyde the tyme of antecryst. the whyche also were souereynly comforted of his glorious p'sence with that blesyd company. And whan it drewe toward the day vpon the sonday that was the thirde day of his passyon. our lord ihesu spake to them all & sayde in these maner wordes. Nowe it is tyme that I reyse my body from deth to lyfe. & I therfore nowe shal goo & take my body ageyne. And therwith they all fallynge downe worshypinge hym sayde. goo our lord kynge of blyss / & sone after if it be your wyll come ageyne. For we desyre souereynly to se your moost glorious body to our souereyne confort. Comynge than our lord ihesu in soule wyth a worshypfulle multitude of aungels to the graue where hys blesyd body laye vpon the sonday fully before the full spryngynge of the day and takynge ageyne that body moost holy rose vp thorough his owne vertue / and myght & went oute of that graue closed as he went first out of his mothers wombe cleane virgyn in his natyuite without sorow or weynne of synne. And than aboute the same tyme. that is to say erly vpon the morowe. mary maudeleyne. mary of James / & of Salame. takynge their leue first at our lady toke the wey toward the graue wyth precious oymmentys. our lady dwellynge styll at home: & makynge hyr prayers in thys maner wyse. Almyghty god fader moost merciful & moost petyous as ye well knowe my dere son is dede and beryed. For sothly he was nayled vnto the crosse and hanged betwixt two theues and after whan he was dede I halpe too bery hym with myne owne handes / whom I concyued wythout corrupcion / and bare hym with oute trauayle and sorowe / and he was all my god: / and all my desyre and all the life and confort of my soule: but at the last he passeth away fro me all to beryn and all to wounded: and all to rent: and all his enemyes resyn ageynst hym / and scorned hym: and dāpned hym & his discyples forsoken hym and fled fro hym / and I his sorowfull moder

myght nat helpe hym: And as ye know wel fader of petye and of mer-
 cye that haue alle power and myght ye wolde nat than deliuer hym/
 fro the harde deth. But now ye may deliuer hym to me ageyne to ly-
 fe and that I beseeke your hye maieste/ lord where is he now? why ta-
 ryeth he so longe fro me, goode fader I pray you sende hym to me for
 my soule may nat be in rest vnto the tyme that I se hym: O my swete
 son what doest thou now? and why abydest thou so longe or thou co-
 me to me. Sothly thou saydest that thou shuldest vpryse ageyne the thyr-
 de day and is nat this the thyrde day my dere son/ arysen by now alle
 my ioy and conforte me wyth thyn ageyne comynge whome thou so
 dyscomfortest thorough thyn away passynge, & wyth that she so pray-
 enge and swete terys shedynge: Lo sodeynly our lord Iesu came and
 appered to hyr alle in whyte clothes wyth a gladd and a louely chere
 gretyng hyr on syde halfe in these wordes Salue sancta parens: that
 is to say: Heyle holy moder. And anon she tourned hyr and sayde: art
 thou Iesus my blessyd son? And therwyth she knelynge down honou-
 red hym: and also he ageynwarde knelynge and sayde my dere moder
 I am he and am vprisen: and lo I am wyth the: and after bothe ry-
 synge by kyssed louely other: and she wyth the vnspekable ioy clyppyn-
 hym sadly rested al vpon hym / and he gladly bare hyr vp and sussey-
 ned hyr. After bothe syttyng togeder our lady besely and curyously
 behelde hym in semblaunce and in handes and fete and alle the bodye
 where he had the sygnes of the woundes before/ askige hym whether
 al the peynes and sorowes were away. And he answered and sayd ye
 sothly worshipful moder all sorowe is away fro me/ and deth and so-
 rowe and al peynes and anguysshes I haue vtterly ouercome: so that
 I shalle neuer from hens forwarde fele ought of theym. And than sal-
 de our lady. Blessyd be the holy fader that hath gyuen the ageyne vn-
 to me/ & his holy name be exalted loued & magnifyed euer without en-
 de. And so they both louely and lykyngly talkige togeder made a gret
 ioyfulle feste & our lord Iesu tolde hyr the worthy thynges that he dyd
 in those thre dayes after hys passyon and howe he deliuered hys cho-
 sen people fro helle and fro the deuyl. Lo this is a soueraine paske and
 this is the ioyfulle day that Dauid speket of specially: *Hec est dies
 quam fecit dominus: exultemus igitur & letemur in ea.* Amen.

O howe that maudeleyne and other mayes cam to the graue of our
 lord Iesu cryst. Caplm. ii.

AS I sayde before Mary maudeleyne & hyr two felawes toke
 theyr way towarde the graue of our lord Iesu wyth the precio-
 us oymntmentes. and whan they came wythout the gate of the Cyte they
 toke into theyr mynde the great peynes and the tourmentes of theyr
 dere and welbeloued mayster. And therfore in alle places where any

thyng was notably doone ageynste hym/ or by hym they som what stode and abydyng knelyng done and kyllyng the erthe syghyng and wepyng and in these maner of wordes sayng one to another. Lo here we met hym with the great heuy crosse on his backe whan his de re moder swooned & halfe dyed. And after here he tourned to the wy men of Jerusalem that made sorowe for hym & farthermore here for werynes ouer myght he layde done the crosse: & here it was that the wycked tourmentours byolently and cruelly put hym forth & streyned hym to go faster: and here at the last they spoyled hym of hys clothes: & made hym to goo alle naked/ & so cruellye nayled hym vpo the crosse & than with great sorowe & shedinge of terys fallyng done vpon theyr faces they wo:shypped inwardly & kyssed deuoutly the holye crosse of our lorde that was than besprent wyth his precyous frell here de blode. And farthermore they ryllyng vpon & goyng to wade the graue: sayde to other/ who shal ouertourne to vs that gret stone fro the dore of the Sepulcre And therwyth they nyghyng therto and inwardly beholdyng sawe the stoon ouertourned and an aungelle syttyng therupon and sayng to theym: Dede nat ye seke Iesu: and so forth as the gospelle telleth. But they for asmoche as they fonde nat the body of theyr mayster there as they hoped/ were soo dys troubled in theyr wyttres & abasshed that they toke no hede to the aungels wordes/ but wyth great sorowe & drede anon tourned ageyne to the dyscyples and tolde theym that theyr lordes body was taken away/ & whyther they wyll nat/ And than Peter and John ranne towarde the Sepulcre/ & wyth theym also the foresayd wymen & al they ranne for feruent loue to Ihesu sechynge theyr herte and theyr lyfe. But after the processe of the Gospelle Peter and John entryng the graue and nat fyndyng the body/ but onely the clothes that he was wrapped i/ and the Sudary of his hede wyth great heuynesse they tourned home ageyne. And here we owe to haue inwarde compassyon of theym/ for sothly at this tyme they were in fulle gret desolacyon and sorowe whan that they sought so theyr Lorde and coude nat fynde hym/ nor wyll where they shulde seke hym more. Also here we haue ensauple that often tymes before gret soy coneth great dysconfort and sorowe the whych is to be borne pacyently for the tyme and cuer Ihesu cryste to be sought & called on by deuout praler/ and feruent desyre vnto the tyme that he be fonnde as the processe after folowynge shewethe more playnlye. For after the two apostyls were goone ageyne as it is sayde in maner of despayre: The foresayd mayres abyde & loke eft in the sepulcre than they sawe the two aungels syttyng in whyte clothes: and sayng vnto them: what seke ye hym that lyueth wyth theym that be ded. But yet toke they no hede to theyr wordes nor toke any cōforte to the sight of the aungels: for they sought nat the aungels: but the lorde of aungels. And for they fonde hym nat/ therfore the two selauys of Dau-

deleyne alle heuy & disconforted wythd: & we them & set theym dolewe
som where alytelle besyde: makynge theyr mone to other: but Marye
maudeleyne wotynge nat what she myght do: for wythout hyr may
ster she coude nat lyue: & for she fonde hym nat there ne wyft nat whe
re to seke hym elles: she stode styl there without the graue wepyng: &
oft she loked in: for she hoped euer to fynde hi there as she helped to bu
rye hym: & than sayd the aungels to hyr: womā why wepest thou who
me sekest thou: & she sayde they haue take away my lord: & I wot nat
where they haue put hym: Beholde here the wonderfulle workynge
of loue. Alytelle befoze she herde of one aungelle that he was rylen: &
after of two that he lyued: and yet she had it nat in mynde: but sayde.
I wot nat: and al that made loue: For as ozygene sayth hyr herte and
hyr mynde: was nat there where hyr bodye was: but it was there as
hyr loue was that is to say hyr mayster Jesu. And therfoze she coude
nat speke: nor here but hym. And therfoze befelle that what tyme she
wept so & toke no regarde to the aungels bycause of the feruēt loue that
she had to Jesu that was lord of aungels: hyr merciful mayster my
ght nat longer holde hym fro hyr: but appered to hyr as it foloweth

Our lord Jesu cryste after hys resurreccyon appered to ma
deleyne. Caplin. lii.

Our lord Jesu spekyng wyth his blessyd moder at his fyrst ap
perynge to hyr: as it was tolde and sayde befoze: amonge other
louely comonyng tolde hyr of the great besynes and feruent felyng of
maudeleyne & sayde that he wolde go shewe hym bodely to hyr to co
fort hyr: And our lady glad therof sayde. My blessyd son go in peas &
confort hyr for she loueth you fulle mache and ful truly & was fulle so
ry of your deth. But I pray you thynke to come ageyne to confort me
and so the louely clyppynge and kyllyng hym lete hym go: and anon
he was in the gardeyne where maudeleyne was and sayde to hyr wo
mā whome sekest thou and why wepest thou. Our lord asked that he
wyft welle to that ende as saynt Gregory sayth that by hyr answere
in the menyng of hym the fyre of loue shulde be moze feruently kynd
led in hyr hert. Neuerthelesse she nat knowynge but alle dystact and
out of hyr selfe supposynge that he had ben a Gardyner sayde. Syr if
thou hast taken hym away: telle me where thou hast doone hym that
I may take hym to me. And thoughte our lord was nat a bodely gar
dyner: neuerthelesse as the same clerke Gregory sayth. he was so i soch
gostely to hyr. For he it was that planted in hyr hert the plantes of ver
ue and true loue. And thanne our lord Jesu hauynge compassyon of
hyr great sorowre and wepyng there called hyr by hyr homelye name
and sayde. Marye: the whyche worde sodenly heled alle hyr sorowe
and she thanne knowynge hym wythe vnspekable loy sayde. O rabi

that is mayster ye be that I haue so löge sought: and why haue ye hyd you so longe fro me: And than anon she ran to hym and falling down to the erth wolde haue kyssed his fete as she was wont before by vnpyte affectyon to hys manhede that was thar dedely: but nat so now after his resurreccyon: wherfore our lord wyllinge to lyft vp gostely hyr hert and hyr affectyon to heuen & to the godhede and that she shulde no more seke hym here in erthe in maner as she had done befor that he was dede: sayde: Touche me nat in that erthly maner: For I haue nat yet styed vp to my fader: that is to say I am nat yet lyfted vp into thy soule by true and parfyte bylene/that I am euen wythe the fadbery god: and therfore touche me nat in that maner imperfytely. But go and say to my byethern that I ascende vp to my fader and your fader to my god and your god. And farthermore our lord homely comonlyge hyr spake wyth in thys maner. Knowest thou nat wel my doughter that I tolde the before my passyon that I shuld ryle the thyrd day fro deth to lyfe. And why woldest thou thanne so besely seke me i this sepulcre. And she sayd sothly mayster I say to you that my hert was fylled wyth so great sorow of the bytternesse of your harde passiõ and deth that I forgate alle other thynges and onelye thought on youre body dede & buried: and on the place that it was buried in: And therfore I brought now thys oymmet therwyth to haue anoynted your glorious body. Blesyd be your almyghty godhede wherthorughe ye wolde ryle fro deth and come ageyne to vs. and so the two true louers stode and talked togeder wyth great lykynge and Joye and she curiously beholdeth hys glorious body and asketh of hym what hyr lyke fhe: and he in alle thyng answered pleasynge to hyr pay/and farthermore thoughe our lord so straungely as it semeth answered hyr at the begynnynge byddyng hyr that she shulde nat touche hym. Neuertheless I may nat trowe but that afterwarde he suffred hyr to touche hi & to kysse both handes and fete o they departed. For we may suppose a godely trowe that sythe he wolde so affectuouly and specyally after hys owne moder fyrst before alle other bysyte and appere to hyr that he wolde nat therby in any maner distrouble hyr o: make hyr more heuy but rather i al poyntes confort hyr: and therfore the gode lord that is so benygne and fulle of swetenes namely to alle tho that truly loue hym spake nat to hyr the foresayde wordes in straunge maner & boyshously but in mystery shewynge hyr parfyte affectyon as it is sayde & wyllinge to lyft vp hyr hert holly to god and to heuently thynges: as saythe saynt barnarde. Channe sayde our lord that he wolde go froo hyr and bysyte and conforte other: And maudeleyke thanne tournyd from what in sorowe for she wolde neuer haue ben departed from hym and sayde: O gode lord I se welle now that your conuersacyon wyll nat be wyth vs in maner as it hathe ben here before: but gode mayster haue cuer mynde on me: and of the greate godenesse and homelynesse

and the special loue that ye had to me: and so thynke euer on me gode dere lord god. and he answered dyde nat but be stedfast & trust wel that I shalle euer be wyth the: And so she takynge deuoutly hys blys synger: and he banysshed a way fro hyr: than she cam to hyr filatwes & tolde them alle the foresayde processe: wherfore they were glad touchyng his resurreccyon: but that they sawe hym nat wyth theyr eyes: they were heyr and soyr: But the gode lord suffred nat theyr sorowe long to last. but sone comforted them as it foloweth hereafter

How our lord Jesu appered to the thre mayres. Matheo vicesimo nono, Capitulum .liii.



Ethermore as the thre Maryes went towarde the Cyte: our curteis lord Jesu metige wth them by the way mckely greted them saige heyle to you and they so ioyful of his presence that it may nat be said felle dowe at hys fete and clipyd hym and kyssed hym with ioy fulle of terys: and also spake wyth hym & he ageyne wyth the theym homelye wordes of goostely comforte: beholdynge ther wyth his glorio^{us} body wyth the vnspekable ioy: the whyche they behelde the thyrde day before wyth the souereyne sorowe. And than our lord Jesu saide vnto theym. Go and say to my bretherne that they go into Galyle. for there sothly they shalle se me as I tolde theym before. Lo howe the mayster of mckenesse called his dyscyples bretherne. He left neuer this vertue the whyche he souereynlye loueth. And who so wylle haue swete vnderstandynge and goostely comforte in the foresayde processe and also in alle that foloweth hereafter hym behoueth to make hym selfe by deuout medytacyon as he were bodely present in al places and dedes as I sayde before.

How our lord Ihesu appered to Ioseph of Armatheye as telleth the Gospelle of Rythodeme: and also to Iames the lasse as saynt Iherome wytnesseth I passe ouer for alytelle feute of them.

How our lord Jesu appered to peter: Luce. xxviii.



Dhan whan maudeleyn and hir felawes were come home and tolde the dysciples that our lord was up resyn. Peter that was most saruent in loue inwardly sorowynge that he sawe nat hys lord / & myght nat rest for his great loue / toke his wey alone to warde the Sepulcre: for he wyl nat where to seke hym ellys. And sone after our benygne lord Ihesus hauynge compassyon of hys sorowe appered to hym in that wey and greted hym. Saynge Peas to the Symonde. And therewith Peter smytynge hym sadly on the brest: & fallynge downe to the grounde wyth sore wepyng teris sayde. Lord I knowlege my great trespass in that cowardly I forsoke the. and often sythes denyed the. and therewith he kyssed hys fecte. And our lord benygny liftynge hym vp kyssed hym and sayde. Be i peas and drede nat. for all thy synnes ben forgyue the. I knewe thyne infirmyte better than thy selfe. And therfore I tolde the besooze. But now goe and conforthe and stable thy bretherne. and trust ye sably yf I haue ouercome all your enemyes. and they stode and talked home ly togeder. And Peter besily beholdeth hym / and takethe goode hede of all thynges and after hys blessynge taken: he wente hoom agayne wyth greate ioy: tellynge our lady and the dysciples what he had sene and herde. Of this processe of the aperynge to Peter is nat expresse in the gospel. But thus by deuoute ymagynacyon / I haue sette it here before other apperynges that folowen. For it semeth that holy church holde as it is conteyned more playnly in the legende of the resurrection.

Of the comynge ageyne of our lord iesu to the faders: & of ther ioy full songe. Capitulum. lvi.

Oure lord Ihesus after he departed fro Peter wyllynge to velsyde and conforthe after hys resurrection the faders of the olde lawe and other. the whyche he had anone after hys dethe deliuered oute of the deuyls thraldome / and sette in paradys of delyces: he cam to them all gloriously in whyte shynynge clothes wyth a greate multitude of aungels. and they seynge hym afarre comynge wythe soo greate blisse wyth vnspekable louynge / and ioy wyth songe of myghte they receyued hym saynge in this maner. Lo our kynge of blis cometh to vs & mete we wyth our saueour / for nowe the holy day shyneth vpon vs & therfore conse all and honour we as worthy is our lord. And than all they fallynge downe to therth deuoutly honoured hym. And after risynge vp and standynge before hym reuerently / & mercyly sange the holy psalmes of dauid that specially perteyned to his louynge in this tyme. And whan it drewe som what towarde the euentyde. our lord iesu sayde to them I haue compassyon of my bretherne / the whyche

ben wonder soȝy for my deth: and for dyede ben disparpled as Shepe
that erre wyth oute gouernour and soȝe they desyre to se me. Wherfore
nowe I woll go and shewe me to theym and confort theym/ and sone
after I shall come ageyn to you: and they all fallynge downe and ho
nourynge hym sayde. Lorde so be it at your wyll.

Howe our lorde ihesu apperyd to the two discyples goynge towar
dys the castell of Emaus. Cap. lvi.



The selfe day of the resur
rection as it two discyples
of our lorde ihesu went towar
dys the Castell of Emaus mour
nyng / and in maner despayre
talkynge togeder by the wey of
that befell the fryday before our
lorde ihesu cryste came in ma
ner of a pylgryme / and felawes
shewed wyth them askynge the
questyons / and answerynge: &
tellynge theym swete wordys
of edyficacyon as the procelle of
the gospel of Luke telleth pleyr
ly. And at the last ben drawen
and constreyned to enter & dwell
wyth theym shewed hym vns
to theym. and was knowen in

the brede brykynge. Here may we vnderstande & see the great goodnes
and the benygnyte of oure lorde ihesu cryst in many maners. First he
shewed hys goodnesse in that his faruent loue wolde nat suffer hys be
loued dysciples longe erre and be soȝy. Sothely he is a noble & a true
frende / a comfortable felawe / and a benygne lorde. For lo he ioynethe
and felaweth hym to theym homely. He askethe the cause of their so
rowe and heuynesse goodly / and he expoweneth the scripture to theym
wysely / and enflameth their hertys goostly. Consumynge all the rust
of mysbylcue. Thus he doth wyth vs all goostly: For what tyme we
be in any perplexyte ouerlayde wyth heuynesse: or slooth: and we spe
ke and comon togeder of ihesu: anone he cometh to vs confortynge vs
and lightnyng oure hertys and enflamynge to the loue of hym. For
the best medecyne ageynst such goostely sickenes is for to speke of god as
the prophete dauid sayth: lorde howe swete be thy speches / & wordes
to my chekys yepassynge hony to my mouth. & in another placethy
speche is greatly enflamed as fyre thouroughe worchyng of the hooly

goost & I thy seruaut loued it. & also to thynke on god & the gret goodnes of iesu helpeþ moche in temptacōn/ & discafe as the selfe prophete sayth. Myne herte very heryd with the fyre of cristys loue. & in my medytacōn of iesu shal byenne fyre of pfyte loue. Also we may se heere the goodnes of our lord iesu nat only in loue as it is sayde: but also in his pfoūde mekenes as if we take hede howe lowly & mekely he goth wyth them: that is to say the hye lord of lordys with his symple seruautys as one of them kepynge the mekenes i his body glorifyed: shewed befoze in his body dedly & gyuyng vs ensaūple to folowe hym i that vertue. yit also here we may vnderstande the mekenes of our lord iesu in that he made hymselfe so homely with tho t̄wo symple discyples the which were of lower degre than the appostels. But thys done nat proude for they wol nat gladly go & speke & be guersaut but wyth the that be of great fame & hye astate towarde the world. And yit farther more here is shewed his mekenes i the thirde poynt ageynst proude mē for as we may se they wol nat gladly shewe theire wysdome & theyr curyous wordys amonge fewe folkys. But our souerayn mayster of all wysdome hath no disderyne of fewe: for he sheweth his precyus wysdome & hye mynisters nat only to t̄wo as now at this tyme: but also to one as he dyd befoze with the woman Samarytan. More ouer we may consyder the great goodnes of our lord iesu in all the pces of the gospel afoze saide. that is to say howe he enfourmeth and specially take hede howe he sayneth hym to go farther to that ende for to kyndell & encreas their desyre & affeccyon to hym: & to be more faruently byde & withholde of them. & farthermore howe benyngly he entreteth & goth in wyth them: after taketh hede & blesseth it & with his holy handis byeth & gryucth it to them: & than sheweth hymself to them. Thus he doth alway wyth vs goostly for he wolde be bedyn of vs to dwell wyth vs & drawe wyth faruent desyres deuout prayers & holy medytacyons. & therfore as he hath taught vs behoueth euer to pray & nat fayle but that we take in mynde the werkys of pety & hospytalyte: & howe it suffyseth nat to rede o: here the wordes & the byddynge of god: but they be pfourmed in dede. as we may here of more pleyntly be enfourmed in the Omely of saynt gregory vpon this gospel. At the last oure lord iesus wyllynge also to bevyte & confort other dwellled longe wyth these discyples: but as sone as he had broken and gyuen the bredde he banysshed away fro their iyen.

¶ Howe our lord Iesus appered to his appostels and discyples that were reclused for dyede on the selfe day of his resurreccion, Cap. lvi.



Dhus whanne the two foresayde Dysciples wer con-
 sorted in thys maner as it is sayde by the presence of
 our lord. Anone for ioy they tourned ageyne to Je-
 rusalem and cam to the apostyls and other dysciples
 that there were preuely gadred: but Thomas absēt
 atolde them the foresayd processe and herde agernewarde of them that
 sothly oure lord is rysen and hath appered to Peter and ther wythe
 sodeynlye our lord Jhesu entrynge into theym and the gates closed
 stode i myddes of them & sayde peas to you: Anon they falling down
 to the erthe knowlegynge they? gylt i that they had so forsaken hym
 receyued hym w? gret ioy & than sayde he to them: Wylc by bretheren
 & be of gode zfort: for al your synnes be forgiuen you. & so stondeth Je-
 su amonge hys dysciples spekyng homely wyth them shewinge them
 both his handes & his syde: & openeth they? wyttes to vnderstode cler-
 ly holy scripture: & for to knowe sothfastly his resurreccyon: he asketh
 whether they haue ought that is to be eten: & he eteth hemelye before
 theym a part of a rostyd fyssh: & of a holy combe to proue his very bo-
 dy p̄sent & rysen: after he bryetheth on them & giveth them the holy go-
 ste. Lo if we take inwardly hede alle these foresayde thynges ben fulle
 swete & ful of gostely lykyng: for than were the dysciples ioyful i the
 syght of our lord the whiche were before heuy & dzedefull. Lorde god
 howe gladly they gyue hym that he asketh / howe truly they scruyd &
 mynystrid hym / & howe mercily they stode about hi. But herewith be
 holde we our lady his blessyd moder that was there p̄sent i that tyme
 for to hy? were the dysciples gadred: howe she taketh hede to al those
 thynges done of hy? swete son with vnspekable ioy sytting by hy? self
 homely & scruyng hym ful gladly: & our lord taketh blythly hy? ser-
 uyce & worshyppeth hy? ther wyth before the dysciples: & yet moze os-
 uer forget we nat here maudeleyne the beloued dysciples & of the apo-
 styls: howe she after hy? olde maner sytteth at the fete of hy? mayster
 & besely hereth his wordes i all that she may gladly & with gode wyl
 mynystreth. O lord Jhesu howe worthy is that lytel hous & howe ly-
 kyng & gracious is it to dwel therein Sothly who so hath any deuo-
 cion & gostely taske: he may se & fele that there is nōwe a great paske.
 But our lord Jhesu stode but a lytel whyle wyth theym: for it was
 nere the euen: And neuerthelesse we may suppose that they wythe alle
 the instance that they coude helde hym there as longe as they myght &
 namely maudeleyne lothe to depart fro hym & pauenture wyth a reue-
 rent boldenesse she helde hym by his clothes: for our lord was clothed
 wyth the whytelf clothes of his blyss: & sothly if it so were that mau-
 deleyne soo helde hym: it is no doubt she dyd nat that presumptuously
 but truly and mekely in asmoche as she was soo trulye louyng hym /
 and soo truly beloued of hym: and therfore that dyspleased nat our lord
 Jhesu. for it is his wylle to be holden and d̄rauen by seruēt desyre

as it sheweth in the foresayde two discyples the nexte chapter before. At the last our lord doyng reuerence vnto his moder and takynge a geynwarde reuerence of hir blessynge theym all passynge awey from theym. and they fallynge downe besought hym of his sone comynge ageyne. For they dwellyd euer in his absence hungry & also thirsty of their swete lord ihesu cryst of whome before they were wonte for too haue so greate cōpy. And therfore no wonder though they ofte sythes wyth sighynges and fatuent desyres clepyd hym ageyne In all these foresayde apperynges of our lord ihesu cryst. the whyche were done on the same day of his resurrection is great maner of goosly Joy and solempne paske. who so inwardly tasteth them. But the more harme is there be many that here them wyth bodily crys: but felwe that tast theym wyth goosly sauour: and the cause is for they fele nat goosly Joy in his resurrection. For sothly I beleue who so coude haue iwarde compassyon of the peynes that our lord suffred for man: he shulde haue a ioyfull paske in all the foresayde processe of hys resurrection. And that shulde fall eueri sonday to hym that the fryday and the saterday dispoise hym in a hole mynde wythdrawen from worldly and fleschly lykynge/ and vayne and curyous thynges haue true cōpassyōn of the passyon of our lord ihesu as the appostel wytnesseth: saynge that if we be selawes and partyners of the passion: we shalbe ptyners of the consolacyons and confortes. Saynte Barnarde in a sermon of this feest of paske accordeynge vnto this purpos sayth in this sentence that all crysten men that be true membris of cryst shulde folowe hym that is thei here: in these thre dayes. that is to say the fryday. the whyche he suffred penance and henge on the crosse into the tyme he was take downe with other menys handys. Also the saturday in whyche his body rested and lay in the sepulcre. and the thirde day that was y^e sonday whanne he rose from deth to lyfe. Ryght so all crysten men shuld folowe hym: first on the saterday that is to vnderstande all the tyme of our bodily lyuynge in this carefull worlde hangynge on the cros by penance doyng & mortifyng the selfe vnto all lustys and lykynge of the fleshe / and the worlde. And on the scrounde day. that is to say whan they be dede their bodyes rest in the graues. so that on the thirde day of the resurrection that shalbe the day of dome: they myght ryse in body / and soule to cuerlastynge lyfe But now more pety is the moost part of theym that bere vntroly the name of cryst: men practyse and vse a fourthe day th: it was neuer made of our lord ihesu: but of the secnde in the whych at this holy tyme they tourne ageyne to all the lustys of the fleshe / and synnes that they vsed before lēte: the whyche is as the fryday / and soo they go downe wylfully from the crosse or they be taken downe by god: & by his aungels nat folowynge Ihesu cryst neyther in that daye. Nor in this day that is pasce. that is as moche to say as passynge forth: for

as moche as our lord thanne passethe forth fro deth to lyfe wythout tournynge ageyn: for he shalle neuer more dye/ but they passe nat forth but tourne ageyne to gostely deth: and so make theym the fourth day falsly as it is sayde: in the wyche they tourne ageyne to byces and synnes that they vsed before and here before is al theyr ioy in thys holy tyme of paske flesshly and bodely and nat goostely as it shuld be wythe true inwarde ioy of crystes resurreccyon: that is sothfastnes ensaumple and earnest of our resurreccyon to come whanne we shalle ryse i body and soule to lyfe euerlastynge. And thus moche suffyseth to be sayde at thys tyme touchynge this holy paske day,

Howe our lord Jesu appered the eyght day after hys resurreccyon to hys dysciples thomas present Jo. ii. viii. Capitulu. lvi.

Whanne the eyght day of his resurreccyon was come our lord Jesu appered ageyne to his dysciples in the foresayde place: and the gates closed: where Thomas was thanne present wyth theym: that was nat so the fyrst day before sayde. And after whanne hys felawes had tolde hym howe that they had sene theyr lord: and he nat belyuynge: but if he myght touche hym as the proccesse of the gospell playnly telleth. Thanne the gode herdman of hys arryng shepe bely and haunynge compassyon sodenly stondynge in the myddes of theym sayde **Peace** to you. And therwyth tournynge hym speccially to thomas sayde. Put in thy synger hyder and se and touche my handes: and brynge forth thy hande and put it into my syde/ and be nomore of mysbyleue: but fro hens forth truly byleuynge/ And thanne reuerently Thomas knelynge downe both wyth ioy and drede touched his woundes: as he had & sayde: My lord & my god: he salwe hym man & byleuyd hym god and thanne also he knowleged hys gylt in that he had forsaken hym as othre dyd also. And than our lord goodely takynge hym vp sayd drede nat/ al thy synnes be forgyuen And thys longe doubt: & mysbyleue of Thomas was of the great godenes of our lord Ihesu cryste in that maner suffred for our profyte vnto the more open preefe and certeyne of hys very resurreccyon. And we may see here the great benygnyte mekenesse and feruent loue of our lord Ihesu cryste in that: that he sheweth to thomas and to his othre dysciples: so openly hys woundes for to put away from theyr hertes alle maner of derkenes of mysbyleue sothe to theyr & oure bodyes the steppes of hys woundys: for thre skylles/ that is to say: fyrst to confyrmyng of the feythe of hys resurreccyon to the dysciples. And secondly for to shewe theym to the fader whan he wyl pray for vs: & make hym pleased to vs for he is our speccialle and mooste souerayne aduocate in that partye. And the thyrde skylle is for to shewe theym at the day of dome to the reproued people vnto theyr confusyon/ and so standeth our lord wythe his blessyd mo

der and maudeleyne and his discyples as longe as hym lyst comonige homely wyth theym in maner as it is sayde in the next chapter. to be had in contemplacyon. And than at the last he bad theym go into galyle to the Mounte Thabor as it is sayde: for there he sayde he wolde speke more wyth them: and than gyuyng them his blessinge: he passed away from theym.

Howe our lord Iesu appered to his discyples in Galyle. Cap. lxi.



After the discyples were gone into Galyle as our lord badde: there he appered to theym ageyne & sayde there is gyuen too me all the power in heuen: and in erthe. So now and teche all maner of people baptysynge theym in the name of the fader/ & son/ and holy goost and techynge theym to kepe all tho thynges yf I haue bedyn you and be of goode confort. For lo I am wyth you all the dayes into the worldes ende. & they honoured hym at his comyng and stode after wyth hym full ioyfull and gladd. Nowe take we goode hede vnto the foresayde wordes/ for they be full comfortable/ & worthy. First he sheweth vnto theym that he is lord of all thynges. After he gyueth vnto theym auctoryte and maundement to preche. The thyrde he gyueth vnto them the fourme of baptysynge/ And at the last the strongest holde/ and confort that they myght haue: whan he saith that he shall euer be wyth theym. Lo what great ioy and conforte he gyueth to theym. and howe many tokens of charyte he sheweth vnto the. and so gyuyng them his blessinge/ he passed away fro theym.

Howe our lord appered to his discyples at Tyberiads. Jo. xxi. Capitulum. lx.

Wellynge yit the discyples in Galylee. Upon a tyme seuen of theym went to fysh on the see of Tyberiads as the Gospell telleth in processe the whyche I passe ouer. But and if we take hede inwardly to all tho thynges that were there spoken/ and done we may fynde moche goostly myrthe and confort in theym/ and namely i that solempne feest that our lord made there to theym. In the whyche he homely etyng wyth theym. and as his maner was alwey mekely seruyng them/ full lykyngly fede them: nat only bodilly/ but moch more goostly. Whereof he gyueth vs part goostly Ihesus for hys mercy Amen. After the foresayde feest complete. Our lord asked of Peter whether he loued hym more than other/ and eft/ and the thirde tyme askynge whether he loued hym at euery tyme he comended to hym his people that he shulde after gouerne and bad hym fede his shepe. wher i we may se the pper benygnyte and mekenesse of our lord Ihesu: and

specyally his charyte/and the great loue that he hathe vnto our soules. And after he telleth befores vnto Peter the deeth that he shuld suffer for hys loue. And Peter wyllynge to wete of John what folowed wth the hym/in what maner he shulde dye/was answered thus of our lord Iesu. I wyll that he dwelle so tyll I come: as who sayth I wyll nat that he folowe me as thou by passio suffrynge/ but that in his fulle age and contemplacyon/ he ende this lyfe in peas. Neuerthelesse other dyscyples mysunderstonde by that worde that he shulde nat haue dyed. and yet had nat that ben a great gyft sythen it is better to be bodely dede/ and dwelle cuer wth cryste as the appostyl sayth. After thys our lord Iesu cryste passed away fro theym/ and went agerneye as he was wont to the holy faders in paradys.

Also our lord Iesu appered another tyme to moze than fyue hundred dyscyples & bretherne gadred toged. As the appostyl Poule w^{rit} neth: but where/ or what tyme/ or howe it is nat wryten. Neuerthelesse/ we may suppose that it was as he was wont wth great charyte mckenesse and godenesse on hys syde/ and great ioy and conforte on theyr syde: and so haue we now touched of. xii. apperynges of our lord Iesu cryste after hys resurreccion: wthout two that folowe after his Ascencion.

Of alle the apperynges of our lord Iesu in generalle. Caplin. xli.



Thoughe it so be that our lord Iesu appered i diuers maners after hys resurreccio. xlii. tymes as it is sayde. Neuerthelesse the gospelle specyfeth nat but onesly of ten/ for howe he appered to hys moder it is nat wryten in any place: but we resonablyc and deuoufly trowe it. as it is sayde before. Also of other thre apperynges that is to say: to Ioseph/ to James: & mo than fyue. C. bretherne is specyfied before where they be wryten but nat i the gospel. Also we may wel suppose of many moze. For it is lykely that the moste benygne lord oft tymes vlyted bothe his moder and hys dyscyples and Maudeleyne hys specyalle beloued: confortyng and gladdynge them specyally that in his passyon were moste dredeful and soz. and that semeth that saint Austyn felt where he sayth thus. Of our lordys body apperyng his resurreccion alle thynges be nat wryten: for hys conuersacion was wth them often tymes: & parauenture also the holy faders namely abraham and dauid: to whome was made of god the specyal behest of the Incarnacyon if goddys son cam oft tymes wth hym to se that moste excellent byrgyn his doughter and goddys moder. The whych for them and alle other fonde so great grace/ and that bare the sauour of hyr & of al mankynde. O lord god howe lykyngly they behelde hyr howe reuerently they enclined to hyr & wth al deuocyo that they coude they blesyd & honoured hyr: thoughe it so were that they were nat sene of

hyr: also in al these we may consyder / the great benygnyte / the hyghe charyte and the profounde mekenesse of our lordes Jesu Cryste as we be wont: Of the whyche oft tymes we haue made mynde & the whyche shewen in al his dedys and specyally here in that he wolde aff hys resurrectyon and glorypous vyctorye nat styve by anone to his blis but in maner of a pylgryme. xl. dayes abyde here in erthe to conferme and strength his dyscyples and vs in theym: and that nat by hys aungels as he myght lyghtly haue done: but compellynge hym hys hyc charyte he wolde onely do that in hys owne persone & be bodely quersaunt with them apperige to them as it is sayde. xl. dayes: & spekyng of the kyngdom of god. And al this he dyd nat onely for them: but onely for vs: & yet we can nat se it. He hath loued vs & yet he loueth vs. & that is a great repprouable unkyndenes in vs. for at so gret fyre of loue we shulde nat be made hote: but by reason we shulde fully brenne. But now we leuyng this go we to the glorypous Ascencyon.

Of the ascencion of our lordes Jesu Cryste.

Capitulum. lxi.

Wuchynge the wonderfule ascencyon of our lordes Jesu Cryste thou that herest or redest this if thou wyrt fele the practes ther of. I wyll that thou be wakerly & quicke i the soule so farforth that if euer here before as it was hyden thou madest the by deuout ymaginaciō as present vnto hys holy wordes & dedes. For we thou do moche more wyth al thy myght. For this solemnyte passeth al other as I shal clerly shewe the withiforth i procelle & namely this one thyng shulde styre thy hert & intenciō & quicke thy affectiō that thy lord is now in passyng: away here in erthe wyth the fully cōplete & ended: wherfore his wordes & dedys may be the more attently & besely to be gylde red. For sothly euery crysten soule shuld hyr spouse hyr lord: & hyr god in his away passyng moste wakerly & moste besely take tent to: And those thynges that be by hym spoken: and done moste inwardly set in mynde: and moste deuoutly and mekely recomende here too theyme and vtterly wythdrawe theyr mynde in this tyme from al other thynges: and set it holly and firmly vpon hyr spouse. For to goo thanne to the procelle of the ascencyon of our lordes Jesu cryste. we shal haue in mynde that on the fourty day of his resurrectyō: our lordes Jesu knowyng that his tyme was come for to passe fro this worlde vnto the fader: takyng out of paradysse terrestre the holy faders and alle the blessed soules: and blessed Enoch and hely that there be abydyng styl yet lyuyng he cam to his disciples the whyche were togeder that tyme in mount Syon and in the place where he made that worthy souper the nyght before hys passyō: there beyng than wyth his blessed moder & other dyscyples: and so aperyng to theyme he wolde etc wyth theym or he passed fro theym in a specyalle token and a memoryalle of loue: & Joy to theym. wherfore alle etyng togeder wyth great joy and myrre

the in this last feast of our lord. Than sayde he to theym. Tyme is come now that I tourne ageyne to hym that sent me. but ye shal dwelle here and abyde in the cety tyl ye be newe clothed goosly thorough vertue that shal come fro aboue. For soo wythin fewe dayes here after ye shalbe fylled wyth the holy goost as I behight you: & after ye shall go & preche my gospel thorough all the worlde baptisynge them that woll beleue in me. And so ye shall be my wytnesse into the vttermost ende of the erthe. And he reprehended theym or abrayde them now specially whan he byddeth them preche of their mysbeleue in that that they troewed nat to them that sawe hym byrpsen / & that were the aungels as though he sayde vnto them in this maner sentence to make theym vnderstande. Moche more ye shulde haue troewed and beleued to thaungels or ye se me. thanne the people shall trowe to youre prechyng: the which shall nat see me.

Also he reproveth and abrayde thanne their mysbeleue for they shulde knowe first their owne defeaute. and therby be the more meke shewyng hym now in this deptyng howe moche it pleasid hym mekenes and therfore specially he recommended it at the last to theym. Than they asked hym of tho thynges that were to come after / but he wolde nat tell theym: for it was nat spedfull vnto theym to knowe the presyntes of god: the which the fader had reserued / and sett in his owne power to fyll whanne hym lyked.

Thus stande they togeder etyng and spekyng wylch greute ioy vnto theym of the blessyd presence of their lord. But neuertheles wyth greute drede and troublance of his awey passyng / and no wonder / for they loued hym so tender that they myght nat wylch easy hert bere the wordes of his bodily departyng fro them: and namely our lady hys blessyd moder that loued hym passyng all other. We may well suppoose that she touched / and styred souereignly wyth the swetnesse of most derly loue: as she sate next hym at that mete / layde downe hir heede swetely and restyd vpon his blessyd brest: as saynt Iohn dyd before in that foresayde moost worthy souper / and so wyth teyrs syghyng she spake to hym in this maner prayng. my dere son if thou wilt alwey go to thy fader I pray the lede me wyth the. And our lord confortyng hir: sayde. I pray the dere moder take nat heuily my goyng from the for I go to the fader for thy best / and it is spedfull that thou dwellest here yit a while to conferme them that shall truly beleue in me. And after I shall come and take the wyth me into euerlastyng blysse And than she sayde. My swete son thy wyll be done. For nat oonly I am redy to abyde at thy wyll: but also to suffer deth for thy soules yf thou suffere deth for. But I beseeche the haue mynde on me. & our lord comforted more euery hir / and maudeleyne and other / sayng thus vnto them. Be nat your hertys troubled and drede ye nat / for I shalle nat leue you desolate as faderles / for I shall go and come: & euery be wyth

you. And at the last he bad theym go into the Mount of Olyuete/ for fro thens he wolde styte vp: and so passed at that tyme awei fro them And anone right his moder and all other wythoute tarynge yede ito the foresayde mount that is fro Iherusalem aboute a myle: and there eft sone our lord appered to them. Lo here we haue on this day two apperynges. Than clyppyd he and kyssed his moder takynge his leue and she ageynwarde clyppyd and kyssed hym full tenderly. And the discyples and maudeleyne and all other fallynge downe to the ground and wepyng kyssed his fete deuouly. and he takynge them vp kyssed all his appostels benygny. Nowe take hede inwardly of theym/ and of all that there be done/ and therwith beholde the holy faders there beinge Inuysible: howe gladly and reuerently they beholde and inwardly blyssen hir: by whome they haue receyued so greate a benefyce of saluacyon. they beholde tho worthy champions/ and leders of goddys hoste/ the whyche amonge all other people our lord Ihesus specyally hath chosyn for to conquere all the worlde. At the laste whanne all the mynysters were complete and fulfilled. our lord ihesu beganne to be lyft vp fro theym. and to styte vp by his owne vertue. And thanne our lady and all other fell downe to the erthe wo:shyppynge hym/ a oure lady sayd. My blessyd son ihesu thynke on me: a therwith she myght nat withholde hir fro wepyng by cause of his goynge. Acuerthelesse she was full ioyfull that she sawe hir son soo gloriously styte vp to heu:en. Also the discyples this seynge sayde. our lord we haue forsaken alle worldeys godys for the: haue mynde on vs: a so he hauynge his handys lyft vp and blessynge them wyth a bright Joyfull face / crowned worthely as a kynge gloriously arayed styng vp to heuen and saide. Be stedfast and worche manfully: for I shal euer be wyth you: and so our lord ihesu cryst al glorious whyte and rudy shynynge and Joyfull fedynge with hym that noble myltitude and goynge before / and shewynge the wey to theym in dede fulfilled than that the prophetis had saide longe before of his ascencion. and they also with vnspetakeble Joy folowynge hym sange merily the psalmes / and hymnes of hys louynge as perteyned to that blyssfull tyme of their deliuerance from all sorowe / and enter into the blyss wythoute ende / and in that tyme the Archangell Mychael prouost of Paradyse goynge befoore: and tolde the blessed court of heuen that our lord Ihesus was comynge and vp styng. And anone all the blessed spytes after ther orders yede ageyne ther lord none left behynde: and metynge wyth hym / and wo:shyppynge hym with all the reuerence that they coude ledde hym / with hymnes and songes of ioy that may nat be spoken nor thought. And so metynge togeder the holy fader and the blessed spytes / a syn:gen alleluya. and moost ioyfull songes with reuerence befoore hym made a greate solempnyte and a wo:shyppfull feest / ye lord who myght tell what that feest was and what Joy they had whan they met toge

der: and when they had done due reuerence to our lord and fulfilled they: mery songes: that perteyned to hys glorious ascensio they tour-
ned theym eche to other both the blessed spyrytes and the holy faders
reioysynge and syngynge: and first the holy spyrytes in this maner
saynge: ye prynces of peple ye be welcomie and ioyful we be of your co-
myng. Alle ye are now here gadred and wonderlye lyfted vp by the
your god: alleluya, therfore make mythe and synge we now to hym
that so gloriously styed vp aboue heuen and in heuen. alleluya. And
the holy faders answered ioyfully. To you prynces of goddes peple. al-
lcluya Our keepers and helpars alleluya: ioy and peas be euer alleluya
Synge and make mythe also to our lord god kyng and sauour al-
lcluya/alleluya/alleluya. And farthermore alle they togeder iofully so-
ge and sayde. Nowe we goo merely into the hous of oure lord god al-
lcluya: And that woorthypful Cyre of god that shalle receyue vs al to-
geder alleluya. In hymnys and songes of mythe and ioy Alleluya/
alleluya. Lo here was moche mythe and ioy alle they songe and so-
uerely ioyed as the prophete Dauid saythe. God styeth into heuen
in moste wonderfule ioy of the apostyls the whych salve hym that ty-
me/and in voyce of trumpe that is in voyce of aungels that than appe-
red and spake to the apostyls: Sothly our lord Ihesu cryst styed vp
thanne openly to the conforde of hys moder: and the apostyls as longe
as they bodely syght wolde suffice to se hym: and after a byght clou-
de toke hym fro theym. And none in a moment that is in an vnpercey-
uable short tyme: he was wythe alle his aungels and the forclayde ho-
ly faders in the hest heuen O lord god what ioy was that than to se
that blessed lord of glorious vpsyng. Sothly I trowe who so my-
ght haue sene that as the apostyls dyd: and ther wythe herde that ioy-
fule songe of aungels and holy soules wyth hym vpsyng: for that
passyng ioy of hys soules shulde haue be departed fro the body & go-
ne vp to heuen also wyth theym and no wonder. wherfore our Lorde
knowynge the infymyte of mankynde: i bodely lyfe here wold shewe
somme of his bylle to his moder and other Dyscyples in asmoche as
they myght here that was in that blyssfulle vpsyng of hym and hyd
fro theym: that they myght nat bere so in fleschly lyfynge: and therfo-
re also he sent to theym two aungels in mannys lyknesse: that they
shulde nat ouer moche be trauayled in that standynge and lokynge vp
after hym into heuen. For they were so rauylled by that blyssfulle sy-
ght of hym that they had forgotten theymselfe: and also he sent the aun-
gels unto theym for to conforde theym: in that they herde the aungels
wytnesse acordynge wyth theym of the ascensyon of our lord Iesu &
Whanne the aungels had bydden theym that they shulde no lenger lo-
ke after Ihesus bodelye presence in that fourme that they saue hym
thanne styte vp vnto the tyme that he shulde come in that same fourme

bodily to deme all quicke and dede, but that they shulde turne ageyn into the Cety: and there abyde the holy gost as he had sayde to theym befoze. Than our lady prayed meekly the aungels to recomende hir vnto hir blessyd son: and than enclynyng to hir gladly toke hir by the dyngge: and also the apostels and maudeleyne recomended them in the selfe maner and after the aungels passyng away from them: they turned ageyne into the Cety as they were bydden to Mount Syon there abydige the holy goost of our lord ihesu. Nowe goo we vp by deuoute contemplacyon to our lord ihesu: beholdyng in ymagynacyō of heuently thynges by lykenesse of erthely thynges. howe he wyth al that foresayde and worthy blyssfull myltitude of holy soules openyng heuen gatys that were befoze that tyme sperde ageynst mankynde: as a worthy conquerour ioyfully entred / and gladly befoze the fader. & sayde. Fader. I thanke the y^e hast geuyn me the victory of all our enemyes and auersaryes. And lo fader here I present to the our frendes that were holde in thraldome. And for as moche as I haue behyght vnto my bretherne and discyples the which I left in the world to sende to them the holy goost: I pray the fader fulfill my behest and I recomende them also to the. Thanne the fader takyng hym vp made hym sytte on his right hande and sayde. My blessyd son all power and dome I haue gyuen to the: and therfore of that thou askedest desire spose and do as the lyketh. after that all the holy faders / and the blessyd spyrytes / the which had in worshippyng of the holy Trynity fell downe lowly wyth all reuerence: rysyng vp beganne ageyne to synge their songes of myrth / and vnspekable Joy befoze the throne of god. For sythe Moyses and the chyldren of Israel sange in thankyng and louyng of almyghty god. Whanne they were passyd the rede se & ther enemyes therein drowned. And also the same tyme Mary Arons syster wyth other women hir folowynge in tympanyes / and other me: lody daunced and sange to goddys louyng.

Also Dauid wyth his people ledyng the arke of almyghty god into Jerusalem harped and daūced for ioy befoze the arke / and chaunters songen: and in other dyuers mynstrelsy they honoured and worshipped our lord ihesu cryst saueour of all the world. And also saynt Iohn saythe in the Apocalyps that he herde a voyce in heuen of an hundred / and forty and four thousande harpes harpyng / and synge a new song befoze the Throne and the sete of the very lambe ihesu. Noche more we may resonably consyder and trowe. that nowe in this ioyfull tyme whanne ihesu wyth his company passyd all sorowe and all his aduersaryes were so graciously ouercome / and he that tokened by the arke ihesus was graciously come into the Cety of heuently Jerusalem all that blessyd felawshewe of spyrytes / and soules wythoute nymbre sange and made sove and myrthe that no tounge may tell / ne herte thynke. Sothly nowe in that blessyd cety of heuently Jerusalem

is songe and herde that souereyne songe of ioy and after the prophete
of Thobyte by alle the strengys therof is song Alleluya. that is as moche
for to say as louynge be to our lord god. Neuerthelesse fro the begyn-
nyng was there so solempne and so ioyfulle a feste ne neuer parauen-
ture shalbe. but at the last after the day of dome whanne alle the cho-
sen soules shalle be presented there wythe theyr bodyes gloryfied and
therfore as I sayde at the begynnyng of this chapter This solempni-
re al thynges consydyed passeth al other: take hede of eche of theym a se
whether it be soth that I say: fyrste the incarnation of our lord Je-
su is a solempne feste and a worthy: for that was the begynnyng of al
our gode and our saluacyon: But that was our ioy and his: for than
was he closed in his moders wombe. Also the feste of the natyuite of
hym is a ryght solempne and an hyghe feste: also worthy myght to be
made therein: for that is also as on our syde: for as on hys syde we owe
to haue compassyon on hym that was for our sake borne in so gret po-
uertye: hardnes of wether and other abicctyō. Also as vnto vs his pas-
sion is a great feste: thorough the whyche we be brought out of the fe-
dys thraldome: and alle our synnes be clene forgynen and done away
And as saynt Gregoery saythe. It had nat auayled vs to be borne: but
it had also profyted vs for to be bought. Neuerthelesse for the gret tou-
mentes of hym: & that hardest and mosse despytous dethe that he suf-
fred for our redempcyon and byenge there was no mater of ioy: but ra-
ther of sorowe bothe to hym in that pynfulle suffryng: and vnto vs
for our synful deservynge. Farthermore yet the resurreccyon of our lord
de Jesu cryste is a glorious solempne and a ioyfulle feste: both for hym
and for vs for thanne was his body gloryfied and alle peyne and sor-
owe passed and we Justyfied and haue an earnest and an ensauple
wythout doubt of our last bypysynge in body and soule: and therfore
of this worthypfulle and ioyfulle day specially syngethe holy church
by the wordes of the prophete Dauid. This is the day that our lord
made. be we therein mery and glad. For as saynt Augustyne saythe.
Thys day is holiest of alle other: but that may be vnderstonde of alle
other before that day: For this of the Ascencyon by reason is greater &
holier: & that touchynge thre parties: that is to say our lord hymself
the blessyd spyrytes in heuen/and mankynde in erthe. For as to the fyr-
ste: though our lord had thanne glory onely in body and soule vryp-
sen fro dethe to lyfe euerlastynge. Neuerthelesse he was yet a pylgrym
in erthe from hys owne kynde herytage/and realme. Also as the secōd
be: yet se nat the aungels theyr felawshyp encreaced by leasynge takyn-
ge of mankynde wythe theym in byssē And auenst the thyrde yet was
closed and shytted the gates of heuynly paradyse. And yet were nat the
holy faders and soules presented vnto the fader of heuen. The why-
che al thre were complete and fulfilled in his holy Ascencyon. And if
we take gode hede we may se that alle that god wrought and dyd: he

Nota excellen-
tia festi ascen-
cionis supra a/
lia festa.

Incarnatio.

Patuitas.

Passio

Resurrectio

Hec est dies
quā fecit do-
minus.

Ascensio.

Festū Ihesu

Ascensio.

Festū angelo-
rum.

Ascensio.

Illum. dñi.

dyd for to come to his ende. And wythoute this all his Werkys hadde ben as inparfyte. For lo as heuen and erthe and ail that is made in the is made for man/ and man for to haue the blyss of heuen. and therto myght no maner man come after he hadde synned after this day we re he neuer so gode and right wys / & so we may se howe worthy thys holy day is: yit more ouer the feest of penthecōst is hye & holy & worthe ly holy churche maketh it solempne. For than was gyuen therto that hye wortheyst gyfte that is in the holy goost. but thys is to vs/ and nat to hym. But this ascencyon day is properly the mooste solempne feest of our lord ihesu. For this day first in hys manhede he beganne to sytte on the faders right hande in blyss: and toke full rest of hys pil grimage before. Al this is properly the feest of all the blestyd spyrytes in heuen. For this day they had a newe ioy of their lord whoine they sawe neuer before there in his manhede. And also for this day began ne first to be restored the fallynge downe of their felawes / and that in so greate multytude and noubmer of blestyd soules: of Patryarkes & prophetes / & all the holy soules that this day first entred into: blestyd the cyte of heuently Jerusalem their kynde herytage aboue. wherfore sythen we make solempne the feest of one Saynt that passyd oute of this worlde to heuen. Noche more we owe to do of so many thousan dys. and yit passyngly of hym that is saynt of all sayntes. Also this is speccially the feest of our Lady: for as moche as thys day she sawe hys blestyd son ihesu very god and man so gloriously crownded as kynge / styre vp to heuen. yit this day is properly our feest. For thys daye was fyrst our kynge exalted and lyft vp aboue the heuens. and also for but if cryst had so styed vp that worthy gyft of the holy goost whereof we make solempnyte. We myght nat haue be receyued too hys dysciples It is gode to you that I go vp to the fader: for but if I go vp fro you The hooly goost conforter shall nat come to you. And therfore saythe saynt Barnarde in a sermon of this feest of ascension in the confor mas cyon of my foresayde sentence that this glorious & holy feest of the as cencyon of our lord ihesu cryst is an ende and fulfyllinge of all other solempnytees and festys & and a blestyd conclusion of all the iourney of our lord Ihesu his manhede. Thus may we openly see that thys day and this feest is moost hye and solempne of all other/ and that sou le that loueth truly our lord iesus shulde this day be more rauyshed to heuen and more goostly ioy haue in herte thanne in any daye of the yere. For thus sayde our lord ihesu cryst to his dysciples. If ye loued me sothly ye shulde be gād and ioyfull for that I go to the fader wher fore I leue that I sayde truly before that was neuer in heuen a day so Joyfull and so solempne as this day is. And so thys day and thys so lempnyte lastyd vnto the day of Penthecōst. wherof we may deuout ly ymagyn and haue medytacyon in thys manere. The ascencyon of our lord was the sexte hour: for before he yete wyth hys dysciples at

tyerce. Than may we th^o ymagyn that those ten dayes fro that hour that he ascended vnto the hour of the holy goste sendyng the nyne orders of aungels wyth the holy faders and loules that he toke vp wyth hym made hym ten festes and he ageynwarde rewarded them speccially in somme synguler conforthe euery day and so though al that were than in heuen generally were of his ascencion ioyfulle and made so many a feste that no tunge can telle. Neuerthelesse the first day fro the hour of his ascencion vnto the fyrte of the nexte day folowynge aungels made theyr feste: the secōde day i the selfe maner made the archaungels: the thyrde day vertues. The fourth day potestates. The fyfth day Principatus: The. vi. day Dominaciones. The seuenth day Thrones the eyght day Cherubyn the nynthe day Seraphyn: And so these. ix. orders of aungels contynued theyr festys vnto the fyrte hour of the Aungylle of Penthecost: and fro thens vnto tyerce of the day folowynge that is the sonday of Penthecoste the holy fader wyth theyr felawship made theyr fest to Ihesu: blessyd be he wythout ende. Amen:

Of the sendyng downe of the holy goste.

Caplin. lxiij.



After that our lord Jesus was gone vp too his bliss: and the aungels had bydden the dysciples to tourne ageyne to the Cyte: as it is sayde next before: they wythe his blessyd moder wo:shyppynge hym and kyslynge deuoutly the steppes of his fete where as he last touched the erthe: as the gospell of Luke telleth they went ageyne to Ierusalem wyth gret ioy: there they abode the comynge of the holy goste etynually i deuout prayers louinge god & blessing oure lord: & whan the. x. day was come fro his ascencion: thā was the. l. day of his reureccio oure lord Jesus ioyng the sygne of the olde testamēt wth the newe: for whā the tyme of grace was come he sayd to the fad^{er} th^o. My fad^{er} haue now i mynde the behest that I made to my brethene of the holy goste: & y^e fad^{er} answered. my dere son I am wel apayde of that behest: & now it is tyme that it be fullyd.

And mozeouer he sayde to the hooly gosse we pray the that thou goo
 do done to our dyscyples and that thou fylle theym of thy grace cōfort
 them strength them/teche them/ & gyue them habundaunce of grace &
 vertues & loy: & anone the holy gosse cam folowne wyth a wonderfull
 noyse in brennyng tunces vpon an hundred and twenty disciples ga
 ded that tyme toged: & fylled theym wyth loy vertues & grace. By vi/
 tue wherof the dyscyples strengthened taught & enflammed went after
 by alle partyes of the woꝛlde and made it subiect to them in great pat/
 tye/Thys is a worthy feste & amonge other a swete & a louely feste for
 thys is the feste of hym that is loue properly as saynt Gregoꝛy saythe
 that the holy gosse is loue/wherfore he that louethe god shulde in thys
 feste specyally be enflammed wyth loue: or at the leste wyth a brennin
 ge desyre to loue. But this wyll nat be wyth flesshly or woꝛldly loue
 medled as saynt Barnarde saythe in a sermon of the ascencyon i thys
 maner of sentence. He arrethe greatly who so euer he be that wenethe
 for to medle togeder that heuently loy wyth these bytter ashes of fles/
 shly lykyng: or that swete goostely bawme wyth this venym or tho
 gracious gyftes of the holy gosse wyth these stynkyng lustes: And no
 wonder for as the selfe Barnarde sayth the apostyls for the tyme that
 they had his bodely presence wyth them for the loue that they had too
 his body thoughe it was holy and god yet for that tyme they were vn
 able to receyue patfytely the holy gosse as he sayde hi selfe but I go fro
 you the holy gosse shalle nat come to you. Moche more than he tha't is
 knyt wyth loue to rotten mucke/or to a stynkyng Caryon is i al ma
 ner vnable to that cleynest and swetest loue of the holy gosse/ for there
 is none accorde or knyttynge togeder of sothfastnes and vanyte of ly
 ght of darkenesse of the spyryte/ and the flessh of fyre and colde water
 but thou parauenture that felest nat the swetenesse and confort of that
 goostely lykyng and loue/ sayest to me wythout confort of loue and ly
 kyng I may nat be what shal I nat do thanne while I fele nat that
 goostely loue. Saynt Barnarde answerethe thus and saythe to the:
 Forsake fyrste fully and truly alle bayne and woꝛldys conforthe and al
 fleishly loue and lykyng and abyde a whyle in deuout prayers as the
 apostyls dyd abydyng the holy gosse: wherof they knewe no certeyn
 tyme. And thanne thou shalt fele wythin shoꝛte tyme that he shal co
 me: And conforthe the moche better than thou coudest before knowe or
 thynke: and in great conforthe of hym that forsakethe woꝛldly conforthe
 for god: And the same foresayde saynt Barnarde concludethe in these
 maner of woꝛdes: The apostyls in this abydyng sate pleuraūt with
 one wyll toged i prayer wyth our blessed lady & i the same maner ler
 ne thou to pray/ lerne thou to seke/ to aske/ & knocke at the doꝛe til thou
 fynde tyme thou take & tyl it be opened to the. Our loꝛde knoweth thy
 freylte & feble kynde. & wyl nat suffre the to be tēpted moze than thou
 mayst bere: & I trust i hi that if thou wylt abyde truly thou shalt nat

abyde the tenth day: but that thou shalt haue so greate / & affectuous
lykyng i thy mynde & the gossely drynkes that he shal make the dron
ke oft in soule that thou shalt be ioyfull and gladde that cuer thou for
sake the fals confortys of the worlde. Lo by thys forsayde sentence of
saynt Barnard we may se in partye what behoueth to receyue the ho
ly gosse and his loue. Wherfore that we may be able to receyue here y^e
greate gyft of the hooly goost and his confort. and after come to that
blyss that oure lord Ihesus is now styed vp: and hathe made oure
wey before vs: Leue we and hate we alle fals loue and lykyng of this
wretchyd worlde / and sette we nat our loue on the stynkyng fleische /
and noryshe it we nat in desyres. but desyre we cōtinually for to be de
partyd therfro. so that thoroughe the grace of the holy goost helpynge
vs we may folow somwhat the blessyd lyfe of our lord i this worlde &
after go vp to hym and to our kynde herytage of blyss in the glorious
Cyte of heuently Iherusalem: where he souereyne kyng wyth the fas
der / and the holy goost one god in trynyte lyueth and reigneith wyth
out ende. Amen.

Chus endeth the cōtemplacyon of the blessyd lyfe of our lord Iesut
the whyche processe for asmoche as it is here thus wryten i Englyshe
tunge longer in many partyes and in other maner than in the laten of
Bonauenture. Therfore it semeth nat conuenient to folowe the pros
cesse therof by the dayes of the weke after the content of the forsayde bo
nauenture. For it were to teduous as me thynkethe and also it shulde
so lone be fulsome and nat in comfortable deyntees / bycause of the fre
alte of mankynde that hathe lykyng to here and to knowe newe thyn
ges and those that be mooste seldom herde ben often in the moze deynte
Wherfore it semethe me beste that eury deuoute creature that louethe
to rede or here this boke. take the partyes therof as it semeth mooste con
fortable and styrynge to hys deuocyon: somtyme one / and somtyme
another & specyally i the tymes of the yere & the festes ordeyned i holye
churche as the maters be partynent to theym. And for asmoche as that
blessyd and worthy feste of the precyous sacrament of Ihesus body in
the whiche he is euryday bodily present wyth vs vnto our moost con
forte that we may haue in erthe is the ende & conclusyon of all other fe
stys of hym graciously / and resonably ordeyned by holy church: as it
was sayde before. Therfore wythe the grace of the holy gooste and of
hym. of whome that feest is. we shall speke somwhat moze to confort
of them that truly beleue and to confusyon of alle fals Lollardes and
heretykes Amen. Blessyd be the name of our lord Iesut and his moder
mary now and euer wythout ende. Amen.

Explicit speculum vite xpi.

CA shorte treatyse of the hyest and mooste worthy sacramēt of crystes
blessyd body and maruayles therof.



Mozlam fecit mirabilis
um suorum misericors &
miserator: dominus escam dedit
timentibus se.

These wordes of Dauid in
the psalter sayde in prophete
long tyme before the incarnaciō
of Ihesu specyallye by the worz
shypfulle sacrament of his precio^s
body/haue sentence and vnder-
stondynge i englyshe tung/ our
lorde merciful and mercy giuer
hath made a mynde of his mar-
ueyles & that he hath gyuen me
te to them that drede hym/ This
mete is the precio^s goostely mete
of the blessyd body of our loorde
in the sacramēt of the auter that
he of his souereyn mercy giueth

every day ifourme to al tho that truly drede hym as they? god by the
whyche drede they kepe them fro debely syn & stand fast i bylcue of ho-
ly churche & this goostely mete he gyueth & hath made therby a specyall
mynde of his marueyles that is to say as the presse reherteth in canō of
the masse i mynde of his marueylous & blessyd passyon/ & of his mar-
ueylous resurrectyon/ and of his glorzyous ascencyon. and generally in
mynde of alle the marueylous warkes and dedys of hym in hys bles-
syd lyfe here in this worlde / the whyche is treated in all this boke be-
fore wrytten. for to begynne fyrst at hys marueylous Incarnacyon lo
howe expresse mynde therof is thys mete that he gyueth to vs in the
sacrament of the auter. For therein is verely and in that selfe body that
was soo marueylously conceyued by the holye gooste aboue kynde.
And also so marueylously bozne of hys blessyd moder mary without
fo: owt: or weyninc of synne: and so forth of alle the warkes and dedys
of hym in thys goostely mete we haue that specyalle mynde that none
may be moze and that we haue of none other: for alle other thynges
passed that we haue in mynde of we conceyue in spyryte and in herte.
so that therby we haue nat the bodely presence of theym. But in thys
goostely mete and sacramentalle commemoracyon of our lorde Ihesus
he is verely and bodely present wyth vs vnder another fourme but so-
thly in hys owne proper substaunce very god and man: for what ty-
me he shulde stye vp to heuen he sayde to his discyples and his folow-
ers in these wordes, Lo I am wyth you all the dayes to the worlde
ende confortynge theym by this benygne promys that he shuld dwelle
wyth theym nat onely by goostely presence of his godhede: but also by

the blessed bodely presence of hys manhede: that he geueth e to vs i this
 forsayde mete of his flesshe and his blode i mynde of his maruyles ge
 nerally as it is sayde: but moſte ſpecyally in mynde of that blessed paſ
 ſyon that he ſuffered for vs. For what tyme he ſhulde paſſe out of this
 worlde to the fader the nyght before his paſſion at that worthy ſouper
 wyth his diſciples as it is sayde before he made and ordeyned this ſo
 uereyne and moſte worſhyppfulle ſacrament of his flesshe & of his bloo
 de: geuynge his body into mete and his bloode into drynke for a ſpecy
 alle mynde of his paſſyon and deth. For thus sayde he to hys apoſtles
 in that fyrſt makynge of thys helthfulle ſacrament. This do ye in my
 mynde: ſo that the ſouereyne and moſte worthy mynde of hys paſſion
 and paſſynge loue to vs: ſhulde be euermore this worſhyppfulle Sacra
 ment. Thys is that precious goſtely mete & ſpecyalle mynde of our loz
 de Jeſu cryſte: in the whyche ye hadde alle goſtely lykynge: and the
 ſauour and taſte of alle ſwetenelle. Alſo thys is that ſwete memoꝝyall
 wherthroughe we be wythdrawen and kept fro wyckednelle and con
 ſorted and ſtrengthened in godenelle: and profyte euery day in increaſe of
 vertues and of grace in ſothfaſtneſſe. Thys is that hye gyft and moſte
 noble memoꝝyalle that oweth worthely euer to be prynced i our myn
 de and to be beſely kept in the inwarde affectyon of the herte in cony
 nualle mynde of hym that gyueth vs this ſwete memoꝝyall and precy
 ous gyft: for whoos gyft is ſomtyme lene hys mynde is lykyngly pre
 tyd in the herte. Thus our lozde Jeſus of his great mercy hath made
 a lykynge mynde of hys maruyles: geuynynge this mete ſpecyallye
 to theym that dꝛede hym: and here we ſhal vnderſtonde that in two
 maners men dꝛede god: and therafter he gyueth hys mete dyuerſly to
 theym: for ſome dꝛede god as ſeruauntes dꝛede theyꝝ lozde leuynge and
 eſchuyng to ſynne onely for dꝛede of peyne and to theſe maner of men
 if they be out of dedely ſynne and in grace our lozde gyueth this foꝛes
 sayde mete: as to theyꝝ goſtely ſuſtenaunce ſo that by the vertue ther
 of they be ſuſteyned in lyfe of ſoule and kept fro euerlaſtynge deth.
 But there ben that dꝛede god as true chyldꝛen dꝛede to offende theyꝝ fa
 der for the loue of hym: And to theſe maner of men oure lozde god gy
 ueth this precious mete: nat onely to theyꝝ goſtely ſuſtenaunce. but
 alſo to theyꝝ ſouereynly kynde and wonderfull conſort in ſoule. And
 of thys maner of dꝛedyng folke ſpeketh of the ſame the Prophete da
 uid in theſe maner of wordes. O lozde god howe moche is the many
 folde plente of thy ſwetenelle: the whyche thou haſte hyd to them that
 dꝛede the But they that dꝛede nat god haue neyther goſtely ſuſtenaun
 ce nor helthfulle lykynge of thys precious and noble mete: but throu
 ghe theyꝝ owne wyckednelle and vndyſpoſynge of theyꝝ ſoule take it
 and ete it vnto theyꝝ goſtely deth & euerlaſtynge dāpnacion & that ben
 two maner of people. One is of theym that dꝛede nat thys holyeſt ſa
 crament in dedely ſynne: oꝛ elles by default of dꝛede contynue in theyꝝ

synne. For the wyle man sayth: the bredde of god casteth oute synne/ & therefore who so continueth in dedly synne: it is an open preef that he breedeth nat god. and than is he vnable to receyue this helthfull & woorthy sacrament. Another maner of people that lacken the bredde of god ben heretykes: the whyche in defaute of buxom bredde to god and holy church p̄sumptuously leuynge on ther bodilly wyttis/ & kyndly reson leue nat that holy doctours haue taught/ and holy church determined of this blessed sacrament/ but falsly trove and falsly say that it is bredde in his kynde as it was befoze the consecracyon so that the substance of bredde is nat touned into the substance of goddys body/ but biddeth styl bredde as it was befoze bycause that it semeth so to alle theyr bodely wyttis the whyche erreure and hersye and all other of this holiest sacrament wythoute doute spryngen of goosly pryde and p̄sumpcyon of kyndly wytte in defaute and lacke of lowly bredde. For other such men leuen that god may worche al tho marueylis aboue the comon cours of kynde: as holy church techeth in this holy sacrament or nought. And if they leue nat that he may: than breed they nat hi as god almyghty. and so be they worse men than Jewes or Saracyns. For bothe byleue that god is almyghty/ and that other syde if they say and leue that god: for he is almyghty and may worche tho marueylis but they leue nat that he doth so. But for as moche as their kynde by reason teileth theym the contrary: thanne breed they nat for to agayne say the souereyne goodnesse and loue of god vnto mankynde as i that partye that holy church techethe/ and byleueth of this holy sacrament: and in that they p̄ue theym selfe greate foys. for though it were so that it were in doute whether the techynge/ and byleue that holy church hath of this holy sacrament were soth or nat. or ellys also be the cas that it were soth: yit the sekys part were to byleue as holy church techeth wyth buxom bredde. for in that we leue our kyndly reason & ben obeyfant to god and holy church as hymselfe byddeth vs. And also we withdraue nat in our byleue of the myght of god: nor of his loue and souereyne goodnesse to vs: but rather make it more. If it were that it were nat soth as we byleue. and that were lytyl peryll or rather none: but made to vs in all partyes for our goode & yll to god/ and holy church. And also in that byleue there is no peryll of Idolatrye as the fals heretyke sayth: that we honour and make bredde our god. For we say and byleue that in that holy sacrament bredde is turned into goddis body by vertue of crystis wordes. And so we all holy honour nat bredde but god/ and his blessed body in fourme of bredde yf is to say in that lykenesse of bredde that we sene by ouer byleue in towle wyth our goosly men. Thus we hauynge loue and bredde of god/ and standynge stedfastly in the beleue that holy church hath taught vs specially of this holiest sacrament we shall consyder/ and inwardly be-

holde the kyndlyng and nourysshynge of our loue to our lord Ihesu
 that gyueth vs of his hys grace thys precyous mete of hys blessed body
 the marueyles that he maketh and worketh there in specially in two
 maners: that is to say in one maner euery day precyely wherof we haue
 knowynge onely by beleue wythinforth: and also in another maner
 somtyme openly wherof we haue knowynge by true tellynge of
 myracles shewed wythout forth. Touchynge the fyrst maner of marueyles
 / it is ful great maruayle that by vertue of Crystys wordes brede
 is tournd into goddys body and wyne into his blode And to streng
 gth vs i byleue of this marueyle we shal haue in mynde: that he with
 the selfe myght of his worde made al the worlde of nought and of the
 ryb of Adam made eue in fleshe and blode. and tournd the wyfe of
 Loth into an ymage of salt: And moyses yerde tournd into a serpent
 and Welles and Waters of Egypt tournd into blode. wherfore sythe
 god almyghty wrought alle the marueyles and many mo/ aboute the
 reason of man and the comon cours of kynde. why may he nat also by
 the selfe and same myght tourne brede into hys bodye: there is no maner
 of reason to proue the contrary: but if we wolde say that god were
 nat almyghty but god forbode. Also it is a great marueyle that the
 selfe body of our lord Ihesu that lytteth in heuen on the faders ryght
 hande is very and holly in alle the places of the worde where this Sa
 crament is treated forthly conceyued in that sacrament in that selfe fleshy
 & blode that was conceyued of the holy goste & borne of the blessed vy
 gyn mary & henge vpon the crosse for our saluaciō. This may nat be
 comprehended fully by mannys reason: but all onely standeth i byleue
 Neuerthelesse there is a maner lyke marueyle in kynde: that a worde
 spoken of one man to moche people is holly in hym that speketh it / &
 also in al tho that here it be they neuer soo manye. It is also grete
 marueyle that so great a body of our lord Ihesu cryste is fully & holly
 comprehendyd in so lytelle a quantyte of the hoste / and ther wythe
 also if that hoste be departed into many smalle peces / it is as fulle in
 euery part as it was in the hole / hereto also is a maner of lykenes that
 we se in kynde. Howe the ymage of a mannys gret face and of a grete
 body is sene in a lytelle myrrour and if it be broken and departed / yet
 in euery part it semeth alle the hole ymage and nat in partye after the
 parties of the glasse so broken. Manye other wonderfulle marueyles
 oure lord god almyghty worketh in thys precyous sacrament of hys
 endeles mercy to our goostely confort and to the specyalle helthe of our
 soule. The whych we may nat comprehend by kynde reason & our
 bodely wyttes but truely by our true byleue and feyth And therfore it
 is great foly and goostely peryl to seke curyously in ymagynacion of re
 ason: the marueyles of thys worthy sacrament. But it is mooste sure
 namely to a symple soule and suffyseth to saluacion touchyng the fore

nota tres cau
sas miraculo
rum i sacramen
tis.

Prima causa

sayde marueylis and all other of this blessed sacrament to thynke and fele in this maner. Thus haue holy doctours taught and holy church determyned. and therfore I trowe and fully beleue that is in sothnes though my kyndly reason ageyne say it. For as saynt gregory saythe. that feyth hath no meryte to the which manys reason gyueth expertence. Touchynge the secounde maner of marueylis and myracles shewed wythoutforth by vertue of this holy sacrament. And in thys holy sacrament. as we fynde wyetyn for thre skyllis our lord shewethe in dyuers maners tho marueylis and myracles in thys blessed sacrament. that is to say. somtyme to confort theym that ben in true bylene of this blessed sacrament/ and to kyndel their loue therby the more fauently to god and to the worshippyng of that sacrament.

Also somtyme by special grace for to conuerte/ and turne to true beleue theym that ben oute therof. And also somtyme to open pceef to the greate vertues therof in deliuctraunce of peynes: and sauynge from bodily myscheyf and goostly. and of eche of these thre I shall tell shortly some marueyls and myracles that I fynde wyetyn. The whyche ben of so greate auctoryte as vnto my felynge: that there may no creature ageynsay theym but he be wors than a iewe or a paynym. Touchynge the first. that is for to say howe our lord ihesu cryst somtyme sheweth openly marueyles and wonderfull myracles of thys blessed sacrament to confort theym that ben in true beleue. And to kyndel their hertys into the more faruent loue to almyghty god. We fynde wyetyn in the lyfe of the worthy confessor saynt Edward the kynge. whose body lyeth in shyrne at westmynster. The whyche lyfe as for the more auctoryte in sochenesse wrote the worthy clerke and holy abbot of Ryuaus Alrede. thus saynge touchynge this mater. In that worthy monastery of saynt Peter clepyd westmynster / and at the autler dedyd there in the worship of the Trynyte. as the forsayde holy kynge Edward herde masse on a day with the worthy erle that was cleped Leueryche/ the whych with his noble wyfe Godzyue the countes was founder of many worthy houses of relygyon. what tyme he came to the consecracyon: and goddys body in fourme of brede was holde vp too the peoples sight oytwene the prestys handys after the vse of hooly church he that is saynt in shap before all mennys sonnes. our lord ihesu cryst apperyd bodily in that hoost to both their sightes lyftynge vp his right hande makynge a crosse towarde the kynge blessinge. And thanne the kynge wyth loutynge of hys hede honourynge the presens of goddys mageste mekely wyth all the body dyd reuerence vnto soo worthy a blessinge. But the Erle that sawe the self sight nat knowynge what was i the kiges herte/ & after desyrige that the kynge myght be partynere of so great and worthy a syght/ beganne to go towarde the kynge from hys place that was paraenture on syde benethe: as longed vnto his estate. But the kynge vnderstandinge what was the Erles entent sayde to hym in this maner. Stande Leueryche stande:

for that thou seest I se also. After this they bothe of so ioyfull a syght
gostely confortyd and tourned alle in deuout prayers and swete wepi
ge terys were made gostely dronken of the plente of goddys hous and
fedde wythe the ryuer of hys souereyne ioy and gostely lykyng. and
after the ende of the masse they that were so bleffullye refected wythe
that gostely mete: comoned toged of that forsayd heuenly syght with
swete terys & inward syghynges oft tymes brekyng theyr speches
And than sayde saynt Edward My dere Leuerych I pray the and
charge the by that hyghe maieste that we haue so graciously sene that
neuer whyle we lyue thys thyng be brought to the comon knowyn
ge: lest we therby falle into veyngloze and pryde thozughe the opynio
of the comon people to our gostely deth. Or lest the ennemye of mysby
leuyng men lette and destroy true byleue to the wordes therof.

Wherfoze after the forsayde erle was gone fro the kynges court: by
the inspyzacion of the holye gooste as it is to byleue: he was taught so
that he kept the byddyng and the hest of hys lord: and yet therwythe
that hyghe vertuous myracle shuld nat be fully knowen to them that
come after. For afterwarde he came vnto the Monastery of Worcester
and there in confessyon to a relygyous man he tolde the forsayd my
racle chargyng hym in maner as the kyng had charged hym & pray
ed hym that he wolde wryte the prynt of so worthy a vysyon and put
it in suche a place that it myght be vnkowen to theym that than we
re lyuyng: and that it myght be knowen to theym that after were co
myng. And so dyd the holy man after the erles prayer. He wrote alle
the order and maner of the forsayde vysyon in a bylle and layde it as
monge relyques closed in a cofre. The whyche cofre longe tyme aft the
kynges deth wythout mannys hande thozughe the myght of god as
it is to byleue was founde open: and than the Bretherne of that place
besely serchyng the reliques found the forsayde byl and red it: & after
for asmoche as they wold nat that so great a treasour and worthy my
racle shulde be hyd they publyshed it in the eres of the people openly:
And so as the kyng wolde it was for the tyme hydde/ but after by the
ordenaunce of god publyshed and knowen to that ende that the kyn
ges mekenesse therby as hydde shuld be proued. And neuer thelesse ther
wyth by open knowyng of that great myracle the feythe of true by
leuyng men shulde be enfourmed and strengthed to the worthyp of
our loorde Ihesu cryste: that of hys specyalle grace workethe such my
racles and marueyles in that blessed sacrament of hys pcyous body
in specyalle confortyng of true lyuers and to moore feruent styryng
to hys loue. Amen. Also i another place acor dyng to the same purpos
I fynde wryten i the longelyfe of saynt Hughe byllhop of Lyncolne &
fyrst monke of the order of charterous & pryncour of Wytham the whiche
lyfe wrote a chapeleyn of his & a monke of the same order. that herde
and sawe that he wrote. And amonge other in this maner of sentence

farunge. It befell vpon a later day the foresayde bysshop Saynt Hughe dwellynge at a manere of hys clepyd Bukdene / as he sange a masse of our lady after his comon custome in that day / there herde his Masse wyth other a deuoute clerke that was sent to hym by speccial reuelacyon of god. Wherfore there is wretyn a fayre processe touchinge another mater the whiche we passe ouer here.

And to oure purpos what tyme it was come vnto the sacrynge as the bysshop helde vp goddys body in fourme of bredde : there appered to the sight of the foresayde clerke bytvene the prestys hooly handys our Lorde god bodily in lykenesse of a passynge fayre lytell chyld. Of the whiche sight he that sawe it inwardly compucte: as no wonder was and highly styed into faruent deuocyon continu'd all the tyme of y^e masse in swete terys and deuoute prayers tyll it came vnto that place where the host shulde be lyft vp aboue the chalyce and be departyd in thre / at the whyche tyme he sawe ageyne the same lykenesse : the fore sayde Ihesus goddys son of heuen offrynge hym selfe in sacrytyce to y^e fader for mannys helth and saluacyon. After the masse was full ended the selfe clerke spokynge wyth the holy bysshop in preuyte toid hi first the reuelacyon before named. And after that fayre vylion of goddys body here declared / and therwyth at the ende the cheddynge terys in thys maner concludynge. sayde thus. I sawe myne holy fader wyth myne vnworthy iyen that blessyd sight. The whyche it is no doubte but that ye sawe it also moche and more clerly / for lenger and nerer: & more worthely. And therwyth bethe the bysshop and he wyth swete tearys comenyng goostly a greate while togeder after at the counsell of the bysshop and byddynge for to kepe the foresayde vylion preuylly: the clerke becam a religious man. and after hooly luyng here went to blys cuerlastynge amen.

Touchnge the secounde cause of myracles and maruylis shewed in this blessed sacrament of goddys body. that is to say. to couert them that ben of faysorleue into the true byleue. first we rede in the lyfe of saynt Gregory the pope and worthy doctour in this maner of sentensce. There was a matrone of Rome the whych euery sonday offred to saynt gregory exteyn loues of bredde wherof was made goddys body. And vpon a day whane saynt gregory wolde haue comuned the foresayde woman wyth one of theym that was consecrate / and made goddis body saynge after the comon vse of holy church i these wordis the body of our lorde ihesu cryst kepe the in cuerlastynge lyfe. She braue oute in a dissolute laughter. And than saynt gregory wythdrew the holy Sacrament fro hir and kept it into the ende of the masse and after before the people he asked the matrone why she laugh. And than she sayde. because thou clepst it goddis body the bred that I made with myne owne handys. And than saynt gregory fell downe into hys

prayers to almyghty god for the myshyleue of the woman. And after
that he rose vp he fonde the sacrament tourned into the lyknes of a fi-
ger in flesshe and blode: wherthoughe the woman was from his mysh-
yleue tourned into the true byleue. and after wyth the selfe sacrament
by the prayer of saynte gregorye tourned into lykenesse of byrde as it
was before: she was conuined & more styfly set in true byleue of this
blessyd sacrament and also other thoughe hy: to the worship of the
hyghe gracyous auctour & wo:ker therof our lord Ihesu cryst Ame.
Co this self purpos acorbynge also I fynde wryten in the forsayd
lyfe of saynt hughe That vpo a tyme as saynt hughe was goyng tho-
rughe fraunce he was inned for the tyme in a towne that was called
Joye there cam to hym in the paryllhe prest of the towne the whyche
was an olde man: & a reuerēt in syght & wonder lene for great penalis-
re doynge for his synnes as it was supposed & herof it folowethe aff-
in procelle the whyche I take as in shorte wordes to our purpos & the
same prest tolde vnto hym self in this maner: Whanne I was made
prest but neyther yeres ne maners acorbynge to that worthy dege-
thoughe temptacyon and styrng of the fende I felle into a great de-
dely synne I contynued wythout contricion and confessyon that it is
horrible to here: so that I was pollute in body and soule and goostly
blynde & seke in the feyth. I bled bodely to synge my masse & dred-
nat to trete and receyue that worthy sacrament of crystes precyos fles-
she and blode. And vpon a daye as I was at my masse in tyme of the
Consecracyon fel to my mynde the great & horrible synne the whych
I had so long tyme contynued and among other wretched thoughtes
of my blynde herte I thought in this maner. Lorde wheder that pre-
cious body in flesshe and blode of my lord Ihesu the whych is called
the bryghtnesse of euerlastyng lyfe and goostly myrrour of the gods
hede wythout weime is now made treated and receyued betelye of
me so byle & abhomyable a synner: and so hauyng suche vnthysty
thoughtes: Whanne it cam to the tyme of the fracyon / and as the vse
is I had broken the oste in two: A none freshe blode ranne out therof
and that parte whyche I helde in myn hande was tourned into flesshe
and oueralle wete wyth the rede blode. And therewythe I leyng this
was alle astonyed and abalshed and almoste out of my wryt and so as
for looste the counselle of alle reason/ alle that I helde in myn hande I
lete it falled vone into the chalyce: there was than to see and yet now
that is a wonderfulle myracle that is to say: wyne tournyd openlye to
mannys syght into blode: and byrde into flesshe. declaringe expresselye
the fourme and the sothfastnesse of this blessyd sacrament: farthermore
he sayde. Whanne I saw this maner of lykenesse abyde styl wythout
any tournyng or chaigyng I durst no more touche theym: but pry-
uelye I hyllid the chalyce wyth the patent and the patent wyth the

corporas. And after the masse was done / and the people awei passyd
I sette the chalyce wyth the holy relykes that yit in this day ben con
teyned therein in a conuenient place besyde the aulter wyth due reuerē
ce to be kept. After this I went to the pope and made to hym my con
fession wyth sothfast tellynge of all the cas befoze sayde / and of all my
synnes: and after he had enioyned me penance and due satysfacion
he assoyled me and lete me go. And so after the myracle publyshed: &
known. there came fro dyuers countrees many folke to see the pceci
ous relykes wyth greate reuerence magnifynge our lord that alone
worcheth suche hys myzacles and marueyls. And thanne at the ende
he forsayde pcest prayed the Clerkys of saynt Hughe: to the whyche
the tolde al the forsayde tale / that they wolde also telle it vnto hym / so
that he myght be holpyr as anent god thozough hys holy prayers / &
whanne they hadde so done. suppolyng that he wolde with a gret de
fyre haue gone for to see the forsayde marueyls. He answered in this
maner sentēs: that is worthely to be notyd touchyng the feith of this
hooly sacrament. Well he sayde in the name of our lord. Late theym
haue to theym selfe the tokens of their mysbyleue: what is that to vs
of these thynges whether we that eueryday lene wyth the truest inner
sight of our soule all holy / and fully this heuenly sacrifice haue in mar
uyle the pertyculers ymagys of thys gyfte of god. And who saythe
nay but late hym go: the lytel smal porcyons therof wyth hys body
lyre that seeth nat all the hool wyth hys Inner goosly eye. And
whanne he had thus sayde grynge his blessing to the pcest at hys
gynge. After he reprehendyd hys meny for ther curyosite / and nat on
ly stabled theym in byleue: but also declared openly that tho thynges
that our feyth techeth vs: shulde be vnderstande / and holde moze cer
teynly of true bileue men than tho thynges that this erthely light
by reason sheweth to bodily sight. Thus our lord Iesu of his specyall
grace by open myzacles and marueyls shewed in thys blessed sacra
ment draweth some folke oute of their mysbyleue and stablyshed and
strengthened in true bileue as it is now shewed in two dyuers maners
Touchyng the thirde cause of shewyng myzacles / & marueyls in
this blessed sacrament that is to open pcest of the greate vertue therof
in deliuerynge of heyres and sauynge fro bodily myscheif and goosly
Saynt gregory telleth in his dialogis / and also in an Omely vpon
that gospel of Luke. Si quis venit ad me. Nowe there was nat long
ge befoze his tyme a man taken by ennemyes and ledde into farre cou
tre and there sayde in pryson / and sette in harde bondys longe tyme.
And after many dayes hys wyfe that herde nomore of hym and sup
posed that he had be dede sette synge euery weke a messe / and offred the
sacred host for hys soule / and as oft as the masse were so done for hys
soule so oft tymes his fetters and bondys were losed in that pryson
For longe tyme after whan he was deliuered out of pryson and came

home into his owne cuntry he tolde his wyfe with gre. marueyle how
that certeyne dayes euery weke his bondes were loosed & vnbounde
& his wyfe besely countynge and notynge the same dayes vnderstode
welle & had knowlege that as oft she lete offre the sacrid hoste for hym
so oft was he loosed & his bondys vndone / & than the foresayde saynt
gregorye concludeth in this sentence. wherfore dere betherne herof in
certeyne consyderacyon take and gader into your mynde of the sacryd
hoste that is offred of vs howe moche it may in our selfe vnbynde go-
stely the bonde of our hert syth that it offred of one man was of so gre-
at vertue that it myght lose in another the bonde of hys bodye wher-
fore moche oweth euery prest to loue for to synge his masse oft tymes
and for to dyspose hym therto be in clenelyfe contrycyon and confessi-
on. To this same purpos also the foresayde saynt gregorye telleth in hys
booke called Dialogus: howe vpon a tyme whan a bysshop was in the
se towarde rome there cam vpon hym so great a tempest that he was in
despayr euer to escape and come to londe: the shypman that was in a
lytel bote folowynge the shyp after that the rope where the bote was
bounde to the shyp: by vyolence of that tempest was broken sodenly
wyth the same bote he was cast so amonge the walues of the see that
they sawe no more of hym. And than after whan the bysshoppes shyp
after many perylls was dryuen to londe in a certeyne yle the thyrde day
he went by the see syde besely lokynge whether he myght hane sene the
bote or the shypman besoyesayd but he myght nat haue syght of them
in anye party of the see supposynge that the shypman was drownd.
and dede hauynge gret sorowe for hym he lete synge a masse for hym &
offre the helthefulle sacrament of goddys body for the alloyng of his
soule and afterwarde in the sayde shyp restored he toke the se towarde
Italye and whan he came to the haue of rome there sodenly he fon-
de alyue the sayde shypman that he wende had be dede wherof gladd
and ioyful he asked hym in what maner he myght lyue so many days
in so great peryll of the se. And he answered and tolde howe oft ty-
mes in the fodes of that tempest he was cast vp and drowne nowhe abo-
ue the bote fulle of water and nowhe vnder and at the last what for tra-
uayle and what for fastynge whan he was so ouercome and nere dede
that he wyll neyther forsooth whether he slept or awoke sodenly hym
thought that one appered to hym in myddes of the se & gaue hym bres-
de to ete the whyche as sone as he had eten he toke strengthe And sone
after in a shyp that cam therby he was taken and brought to londe.
And whanne the Bysshop had asked hym and vnderstode the day in
the whyche he had receyued the same bresde and was reuygored than
knewe he wel that it was the same day in the whyche he lete the prest
synge for hym & offre the sacryd hoste in the foresayde yle for his soule
Thus shewethe our lord Ihesu cryste openlye by myracles and mar-
ueyles the souereyn vertue of hys blessed sacrament and that nat one

ly in helpynge and sauynge of men alyue as it is now here before sayd. But also that is more to charge in losynge and vnbyndinge of soules that haue passyd out of the fyre of purgatorie: as the self saynt gregory telleth in the forsayde boke playnly of a monke that for the synne of propertie was in the peyne of purgatorie: and after the sacred host was offred for hym xxx. dayes he was releasid and deliuered out of peyne. ¶ And also howe another soule was deliuered out of peyne by vertue of that blessyd sacrament offred for it all the dayes of a weeke. & there may we see openly preef of the passynge profyte and vertue of speccial masse done and songe bothe for the quicke and the dede for as the selfe saynt gregory sayth the holy sacred host syngherly and soueraynly helpeth to vnbynd our soules fro synne and most princypally pleaseth the kynge of heuen and maketh hym softe vnto vs: Whanne he cometh to deme vs, so that it be suffred wyth terys of compunctyon/ and clenness of herte: for he that in hymselfe rysynge fro deeth shall neuer dye: yit by this blessyd hoste for vs suffreth in his mystery. for as oft as we offer to hym the host of his passyon so oft we make newe to vs his passyon to our vnbyndynge fro synne. thus our lord Iesu cryst full of mercy and shedyng to vs soueraynly hys endles mercy in makinge and gyuynge of this moost pccyous & goostly mete of his blessyd body wortheth in dyuers maners as it is sayde hys marucyles/ & myracles openly shewed in this excellent sacrament and yit contynueth pccyly and wonderfully there he bouchelaue in them that by true byleue loue and drede hym. But this loue and drede wanteth many great clerkys the whyche leue so moch vpon ther owne kyndly reason and the princyples of philophye that is mannys wysdome groundyd only in kyndly reason of man that they wol nat leue the true feith taught by holy church of this blessed sacrament. & therfore they fele nat y^e sothfast comfortable effecte of the marucyls/ and myracles befor sayde neyther open nor pruy touchynge this holy sacrament wherfore moche folke is dysceyued in that party that rather gyuen credence to that a great clerke techeth accordynge to kyndly reason rather than to that holy church techeth therof only in byleue aboue reason: for there maye no man soner erre in byleue of the sacrament of holy church & speccially in this hye wonderfull sacrament of cristys pccyous fleshe & bloode than may great clerkys. But they haue grace of true mekenes and lo we drede wherby they leue their owne wytte and kyndly reason and submyt them suly by true byleue & doctryne of holy church that grace graunt vs speccially god of his great mercy in these laste dayes that ben as it semeth nye to the comynge of antecryst and hys dyscyples y^e whyche shall princypally sende to destroye the true feyth of this blessyd sacrament and that by great clergie of manys cūynge & by merucyls and myracles worthynge: as saynt Gregory in hys morallys vpon that worde of cryst in the gospelspekynge of antecryst/ and hys

discyple sayth in this sentence. There shalle ryse by fals crysten men
and fals prophetyes and they shalle shewe and worke greate sygnes &
wonders in so moche that they that ben goddys owne chosen folke: if
that it may be shalle be brought in vnto errour. Sothely saythe saynt
gregory. Nowe our true martyrs worke grete marueyles what tyme
that they suffer great tormentys & paynes. But than that is to saye
at the comynge of antecryst & of hys discyple. & han they gyue tourmentys
tes and paynes they shalle also ther wyth worke myracles. Let vs tha
thinke and haue i mynde what temptacyon of mannys thought that
shalbe whan the meke martyr submyttethe his body to tourmentys:
and neuerthelesse the tourmentour before his eyen worketh his myra
cles: whoos vertue shalle thanne be so sadly grounde in byleue / that
he ne shalbe moued i his thought what tyme that he seeth that he that
tourmenteth also ther wyth by sygnes and myracies openly sheweth
For than shalle antecryste be hygh in worship by marueyleous worki
ge and harde and sharpe by cruelte of tourmentige. These be the wor
des of that holy doctoure saynt gregorye and many mo spekynges of
the wonderfull myght of antecryst and of hys discyple and the great
temptacion that shalle be that tyme amonge the crysten men. And it is
lykely by realso that as the moste confort of our crysten byleue standeth
in this moste excellent sacrament of crystes body. So antecryst and his
discyple shal pyncipally worke into the destruccyon fyrst of the true
byleue of this blessyd sacrament in tyele forsayd two maners that is
to say by clergye and cuydence of worldly cunnyng acoordinge to na
turalle reason: and by marueyles & myracles workinge in fals decepi
on. And of the fyrst maner of workige we haue sene in our dayes how
the discyple of antecryst: that ben called Lollardes haue made moche
descencyon and deuyssion in holy church and put many men in errour
of this blessyd sacrament by the false doctryne of theyr. Mayster the
whyche thowghe his great clergye and cunnyng of philosophie was
deceyued in that he gaue more credence to the doctryne of Aristotle that
standeth onely in natural reason of man than he dyd to the doctryne
of holy church and the true doctours therof touchyng this prepyous
sacrament. For Aristotle teacheth as kyndely reason acoordeth that the
accidentes of brede or wyne that is to say the colour the sauour and to
forth of othe may nat be but in substance of brede or wyne aft theyr
kynde. But the doctryne of holy church is that i this blessyd sacrament
by specyall myracle of our lord god aboue kynde: the colour the sauour
and al the othe accidentes of brede and wyne: ben there wythout the
kyndelye subject: that is to say wythout the substance of brede and
wyne: that was before the consecracyon. And for as moche as this
doctryne of holy church is agaynst the principles of philosophie that
is natural science: therfore the mayster of Lollardes reprovoyd it / and
scorned it. And so he erreth hymself and made many othe to erre to

chyng the byleue of this holyest sacrament/ the whych gyuen more credence to hym for the oppynyon of hys great clergie than to the true doctrine of holy church.

And yit thus in our dayes hathe antecryst brought i the first manere before sayde by this fals mayster of lollardys. And many other of his discyples to destructyon of true crysten byleue: touchyng this blessed sacrament of crystis body and many other poyntis ageynst holy church withoute the secounde maner that is to say werkynge of marueyls & myracles. For and antecryst had had in hym so gret power that they had wyth their reasons also wrought marueyls/ & myracles: it had be lykely that holy church and true byleue specially of hys blessed sacrament in great ptye had be destroyed for the vnstabilenelle of the moost ptye of the people/ nat wythstandynge the greate marueyls/ & myracles many that our lord hathe shewed here before in this holy sacrament as it is sayde to strength vs and stable vs in the true byleue yf holy church hath taught vs therof. In the whych byleue by resō we shulde be so sadly set that after the sentēce of the apostle Poule. though there came downe an aungel from heuen and shewed vs the contrary we shulde nat gyue credence to hym but holde hym as cursed. but soth it is that there may no true aungell shewe the contrary of the byleue of holy church. and therfore he that so doth is the aungell of sathanas/ & nat of god as ben all the fals lollardys the whyche haue neyther true dede nor perfyte loue of our lord ihesu / and therfore they feele nat the goodly swetnesse of thys heuenly mete of this precious body/ ne the lykynge mynde of his marueyls shewed in that blessed sacrament. but we thorough grace stande in true byleue as holy church hath taught vs in this souereyne holyest sacrament wyth goodly lykynge of soule haue we in mynde nat only the marueyls and myracles wrought/ and prechyd of that holy sacrament in dyuers maners shewed: as it is before sayde. but also consyder we howe that our lord ihesus of hys vnspcakable goodnesse shewed vnto mankynde.

We gyueh hym selfe to vs euery day bodily in that precious sacrament as in a conclusyon/ and moost special mynde of his blessed lyfe to the souereyne confort and helpe of our wretchyd lyfe/ the whyche is full of temptacions and aduersyte wyth many ennemyes. wherfore it is speedfull to vs continually to crye after helpe of the souerayn vertue of thys blessed sacrament by the wordes that holy church syngeth in the ympne of this sacrament thus. O thou helthfull host that openyst the doore of heuen the batayls of our ennemyes opprestyd & ouerset vs. wherfore gyue vs strength of wythstandynge/ and byynge vs thy helpe vnto their ouercomynge. Also to wythstandynge of temptacions/ and ouercomynge of vyces to getynge of vertues/ and encreasyng of faruent affectyons of our lord ihesu as for a full ende of al hys blessed lyfe before wrought.

Here foloweth a short deuout prayer to Iesu cryst & his blessed body
in the sacrament of the aulter the whiche owerth to be sayde in presens
of that holy sacrament at the masse with inwarde deuocyon.

A deuout prayer to the holy sacrament.

Holyest body of our lord Iesu cryst that art now sothfast
ly conteyned here in this moost excellent sacrament. I knowles
ge the my lord god wyth my mouth. I loue the wyth alle my herte
& I desyre the with all the inwarde affectyon of my soule.

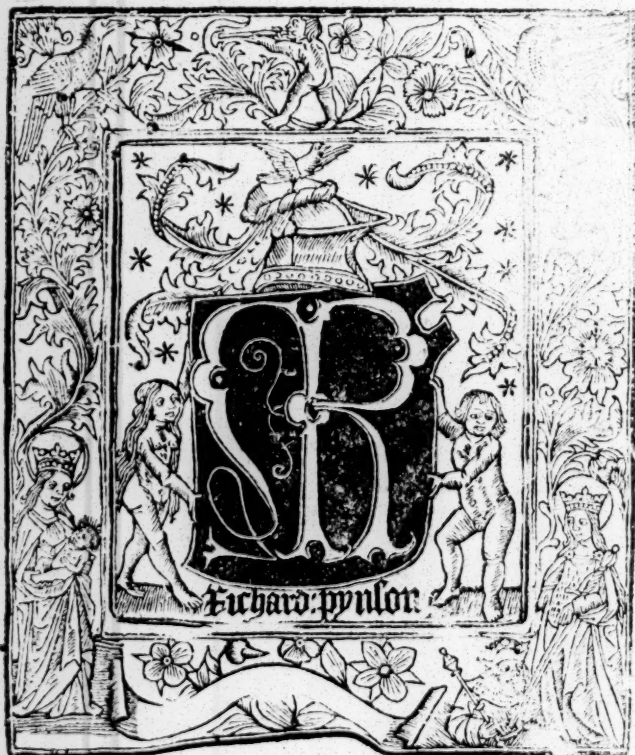
I beseeche the swete ihesu that thou vouchesaue of thy soucreyne good
nes this day so benygly & graciously to besyte my seke soule desirynge
to receyue the goosly our helthfull sacryfice & well of ail grate. So y^t
I may wyth gladnes fynde medycyne & helth in body & soule by ver
tue of thy blessed p^{re}sence. Beholde nat lord Iesu to my wyckednes and
many folde neglygencys & my great unkyndnes; but rather to thy so
uereyne mercy & endles goodnes. sothely thou art that holy lambe wi
thout w^{re}me of synne that this day is offred to the euerlastynge fader
of heuen for the redempcion of all the worlde. O thou swetest manna aⁿ
gels mete. o thou most lykynge goosly drynke: brynge into myn inwar
de mouth that hony swetest of thy helthfull p^{re}sence. Kyndyl in me the
feruour of thy charyte: quench in me all maner of vyces. shed into me
the plente of vertues. encreas in me the gift of graces: & gyue me helth
of body & soule to thy plesynge. My god I beseeche the that thou wylt
so graciously bolue the & fro thy hye heuen now come downe to me:
that knytted & loyned to the be made one spyrte with the. o thou wor
thyppful sacrament I beseeche the that all myn ennemyes be put away
fro me by the strength of the & all my synnes forgyuen: & all wyckyd
nes be excludyd by the blessed p^{re}sence of the. Goode purpos lord thou
gyue me: my maners thou correcte & amende. & all my werkys & dedes
thou despose in thy wyll. My wyttys & vnderstandynge by the swe
te ihesu be made here clere wyth a newe light of grace. Myne affectyon
be enflamed with the fyre of thy loue: & my hope cōforted & strenghted
with this blessed sacramēt so that my lyfe here p^{ro}fyte euer in amēdyn
ge to better: & at the last fro this wretchyd worlde wyth a blessed dep
tynge that I may come wyth the to the lyfe euerlastynge Iesu lord by
the vertue and grace of thy lyfe blessed wythoute ende Amen.

Ihesu lord thy blessed lyfe helpe & confort our wretchyd lyfe Amē

In omni tribulatione temptatione necessitate et angustia: succurre
nobis piissima uirgo maria. Amen.

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Richard Spence: Lector & of London
 Vicar of the chapel of Saint Katherine



Richard Spence

Quisque est
 Mens Quisque

